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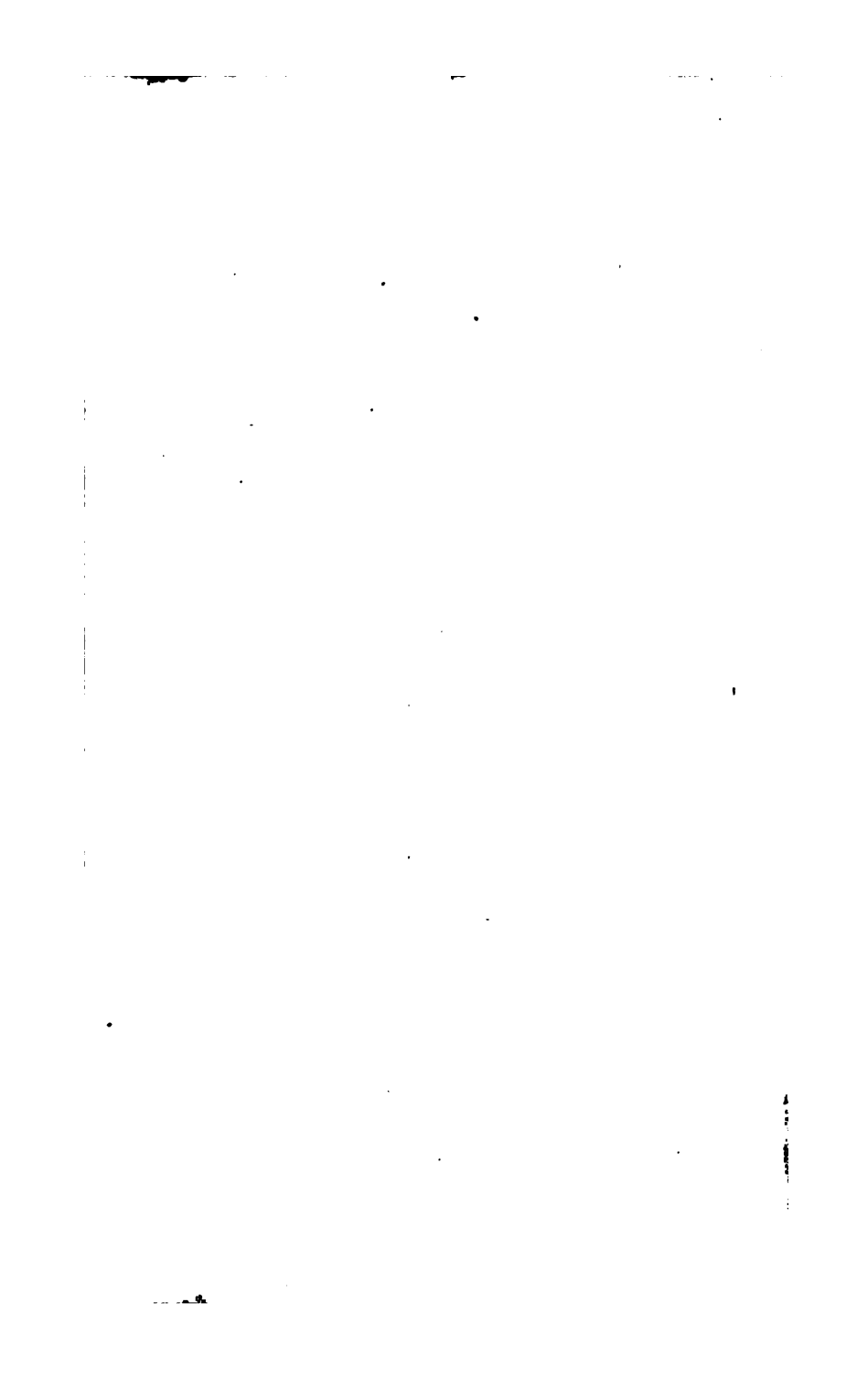
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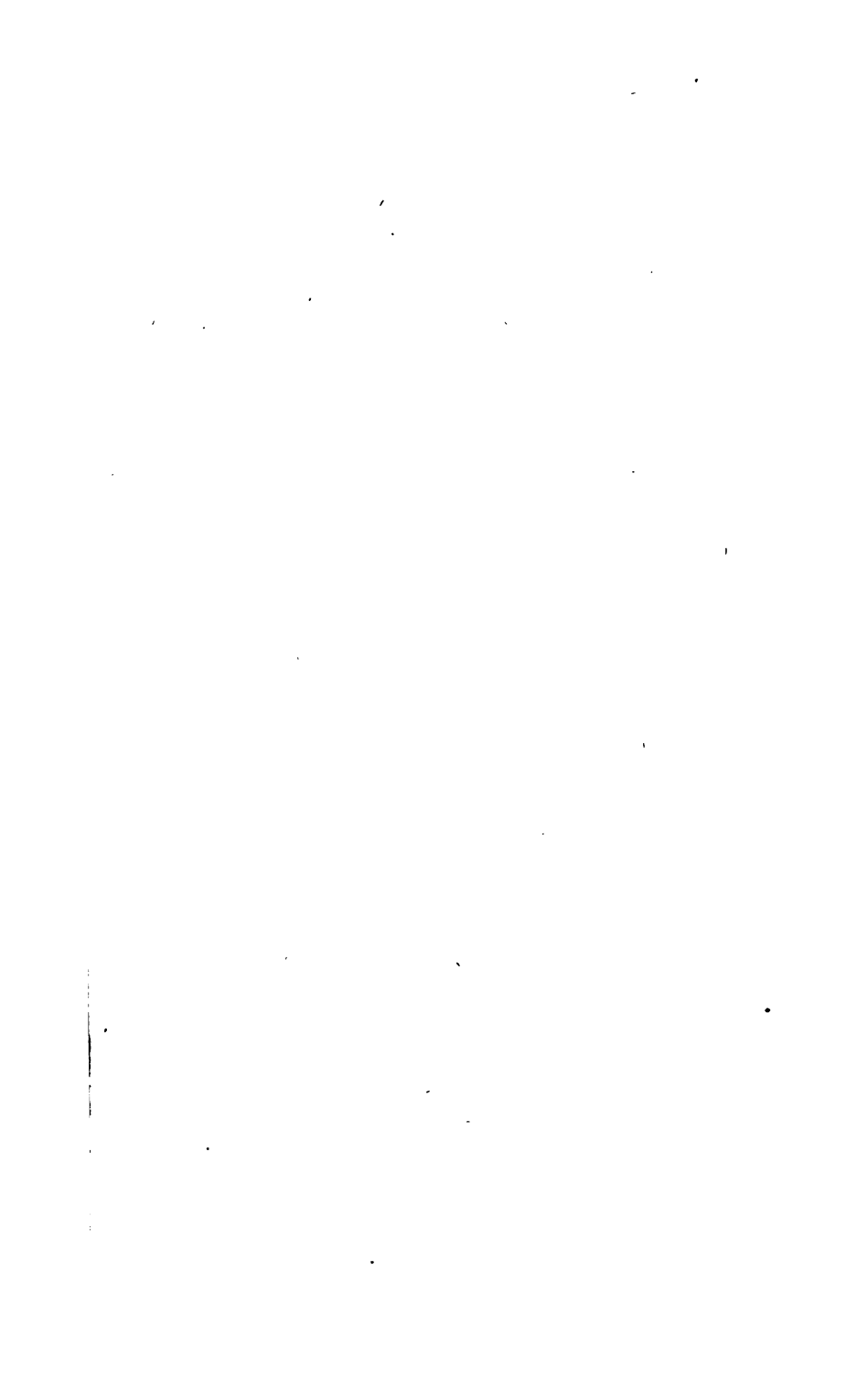
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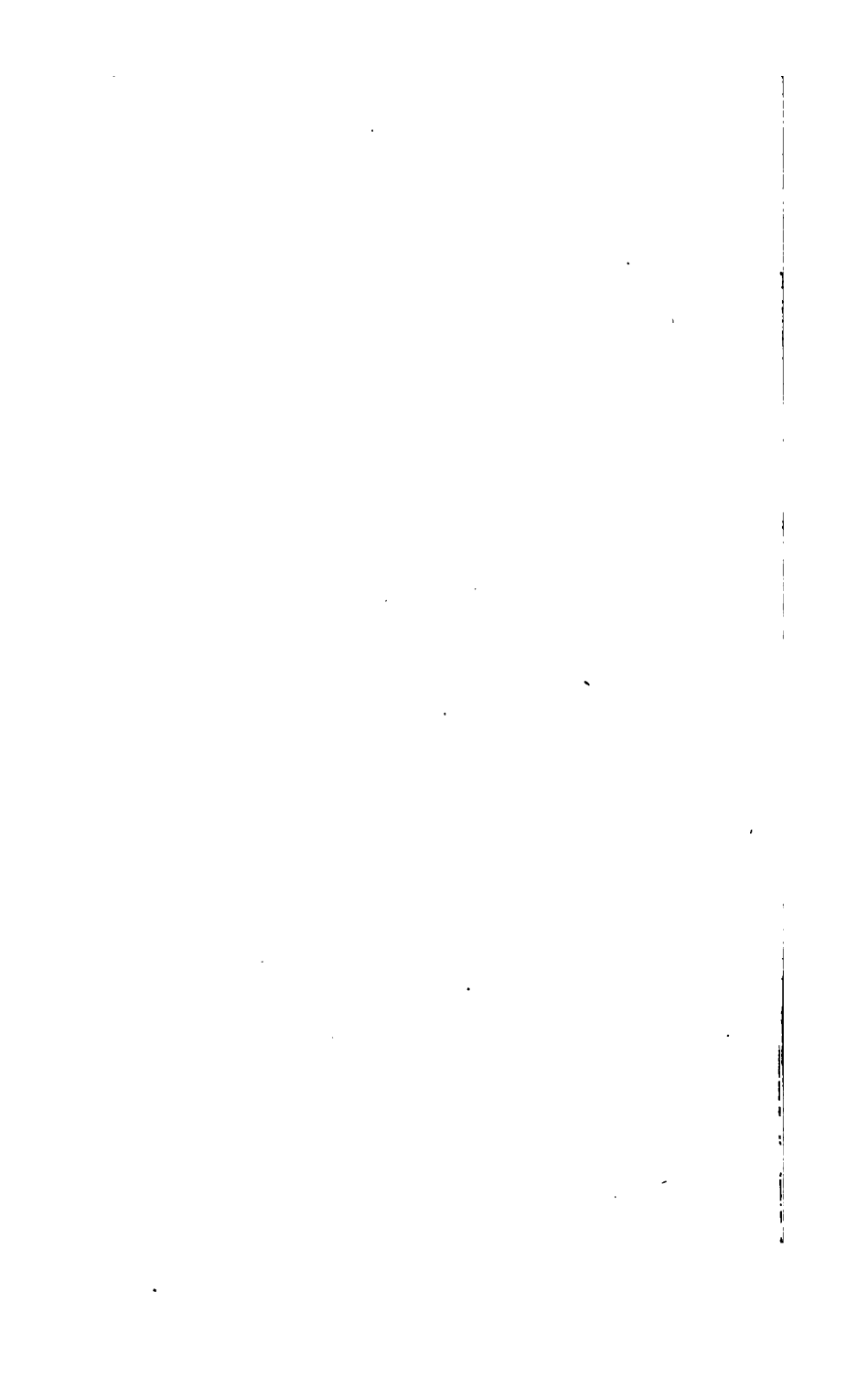
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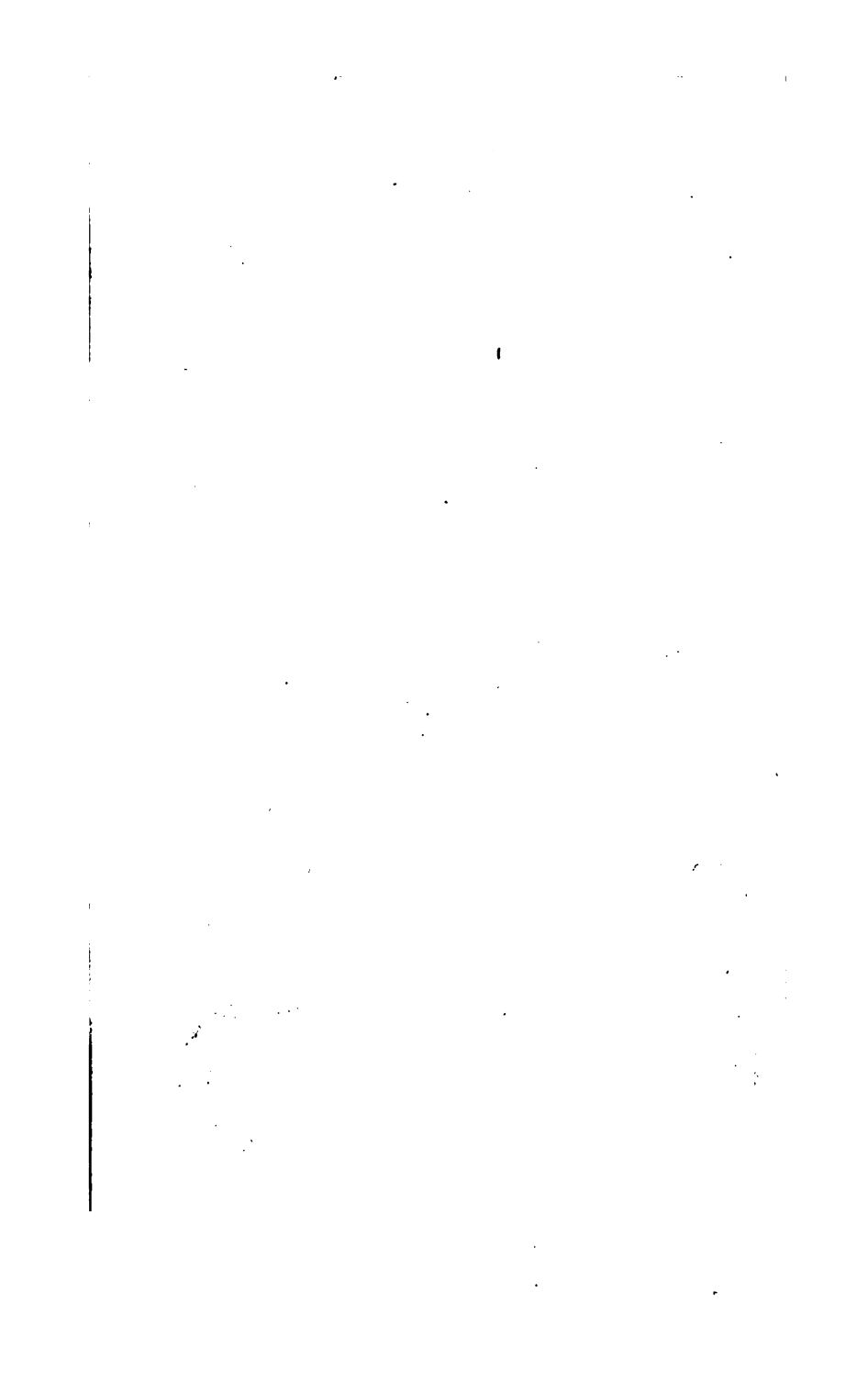


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THE
VILLAGE CHURCHMAN

FOR

THE YEAR OF OUR LORD,

1840.



EDITED BY THE

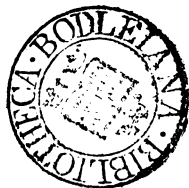
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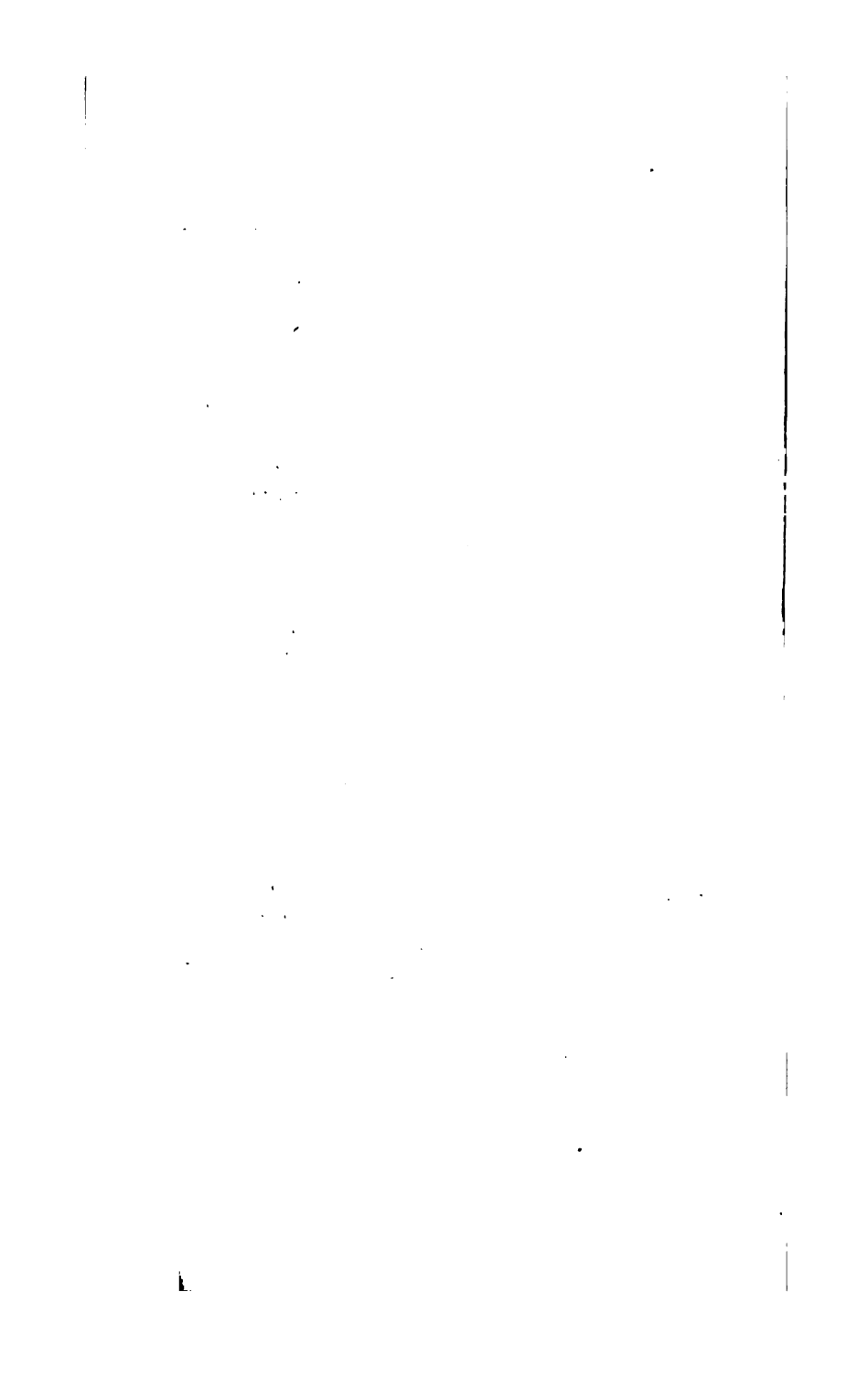
Incumbent of the Holy Trinity, Low Moor, Bradford.

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THE VILLAGE CHURCHMAN.



No. XXV.]

JANUARY, 1840.

[NEW SERIES.

ORIGINAL PAPERS.

“ Speaking the truth in love.”—EPH. iv. 15.

INTRODUCTORY REMARKS,

In commencing the *third* year of the publication of the *Village Churchman*, the Editor feels constrained to offer a tribute of thanksgiving to Almighty God for the measure of success which has attended its career, and for any good, however small, which it has been the privileged means of effecting. That it has been sent forth midst many imperfections, he who has conducted it, is fully aware; but that it has been his *endeavour*, at all times, to render it a feeble instrument of good he trusts will be acknowledged by those who see much which needs correction and improvement.

The Editor has nothing new to advance as to the principles which have been the guide of his past conduct, further than to say that the experience of the past has confirmed his views, that truth is always most effectually subverted by being spoken in the spirit of love. But by truth is not here meant, a garbled or a feeble expression of it: no false delicacy in withholding a part lest it should give offence; for the truth when honestly spoken, must give offence; but *the truth, the whole truth, and nothing but the truth*. It was well observed by the Rev. Mr. Cecil, “It is a foolish project to avoid giving offence; but it is our duty to avoid giving unnecessary offence. It is *necessary* offence if it is given by the *truth*; but it is *unnecessary* if *our own spirit* occasion it.”

The reader will observe a slight change in the arrangement

of the Articles of the New Series of this Magazine ; this change it is hoped may be of advantage, from the admission of matter bearing more directly upon the great errors of the day. The assistance of several Talented Writers has been secured, to whom the Editor would take this early opportunity of tendering his sincere thanks ; and from whom he will at all times be most happy to receive any suggestion, which may tend to give greater interest and benefit to the work.

To the Friends of the *Village Churchman*, the Editor would take the liberty to say, let us one and all study carefully the doctrines and the discipline of the Church, and thus we shall become not *blind*, but *intelligent* members of her communion ; and above all, let us pray that grace may be given us, to walk worthy of him, who hath "*called us to glory and virtue.*" Let us cultivate more and more "the spirit of unity and godly concord : " yea, and so strive to shine forth conspicuous for what is excellent and good, "that they who are of the contrary part, may be ashamed, having no evil thing to say of us." Let us endeavour to shew that whilst we have Communion with the visible Church below, we have also share and interest in that mystical body which is composed of all faithful people ; and that whilst with our lips we profess attachment to the Church established in these Realms, with our lives we evidence and give proof that there is a higher body to which we belong, even the Church of Christ.

The Friends and Supporters of this Magazine are desired to remark, that it is designed chiefly for a class of Churchmen whose means and opportunities preclude them from reading works of greater expense and higher character of talent. The *style* therefore adopted is intended to be as simple and unpretending as possible, whilst the *matter* is *sound*, judicious and practical. The Editor presumes to think that he is occupying a portion of ground almost unoccupied before by the literature of the day, and therefore, whilst other publications of greater merit and utility receive public support, he indulges the hope that his own will receive at least some share of the patronage of true and consistent members of that Church, whose interests, in the smallest degree, he would count it an honour to promote.

In closing this introductory paper, the writer would not neglect to remind the reader that the commencement of a new year ought to bring with it a train of thoughts of the most serious kind. What may befall us, as a Church or as individual members, during this year, is known only to God. The

remembrance of past mercies should stir up within us a feeling of thankfulness; the thought that we know not what a day may bring forth, should teach us to be watchful; and the cheering promise that "*all things shall work together for good to them that love God,*" ought to make us both diligent in doing, and patient in suffering, the will of God. The times are full of warning; but the Christian can say, God is our refuge and strength, a very present help in trouble. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of our God, the holy place of the Tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early."

"HINTS ON POPERY."—No. I.

"Ask for the old paths."—*Jeremiah vi. 6.*

INTRODUCTORY.

No spectacle is more inspiring to a true-hearted Briton than THE VILLAGE CHURCH. And as the humble villager crosses the churchyard on his homeward way after the labours of a weary day, it may often occur to him to inquire "who built that time-honoured fabric where his fathers have worshipped for so many ages?" During these "Hints" I intend to answer the question which has just been asked. Many of our oldest Churches were built previously to an important period of our history, called THE REFORMATION. It is very desirable that you, my friends, for whom these hints are intended, should rightly understand the character of this event. You are aware perhaps that it speaks of a great change which took place in the religion of the country—you know, perhaps, that it was the means of securing for yourselves and your little ones the free use of the Holy Bible—you know also that it was the occasion of abolishing gross, superstitious, and ridiculous mummeries; but it is necessary that you should know more than this. For in these days, many insidious persons are endeavouring to mislead you as to the true character of that old superstition which once reigned supreme throughout our land, under the name of POPERY. Designing men are now

endeavouring to persuade you that it is a very harmless sort of thing—erroneous perhaps in many of its principles, but not to be dreaded by any thinking and independent minds.

The friends of *Popery* in the present day are two-fold. First, those who [adhere to the religion and submit to the power of the Pope of Rome in England ; and next, those lukewarm Protestants who look upon the Papists as very mistaken yet very harmless and ill-used. In order that you may take some interest in the subject, we must inform you, that however erroneous you may think Popery to be, and however you may boast in this adage—“ *The truth is great and will prevail* ;” yet their false system is increasing again fast in this country. Some facts which I shall hereafter lay before you will prove this. And what is more formidable still, the Popish party are gaining very great power in the Houses of Parliament and the councils of our sovereign. Theirs is a *political* as well as a religious system. They are at this moment a very powerful body in the Government of our country ; their influence over the Legislature is now felt in every Act of Parliament, and may soon be felt in every cottage in Britain. We do not wish you to suppose that they will ever convert, or rather pervert, the steady and Bible-reading Churchman : but they will do this—they will prevent the plans of Christian Senators from being efficient in themselves, and in accordance with the earnest desires of a religious public ; they will cripple our national resources for the promotion of true and scriptural godliness, and they will obtain *additional* grants of money for the support of Popery in our colonies, with the view of rendering a Protestant nation indifferent to the promotion of either truth or falsehood.

Observe then, Christian friends, that Popery is both a *religious* and a *political* scheme. It contains the most monstrous perversions of saving truth, and aims at the most tyrannical mastery over the wills and governments of mankind. Its religious creed has been very accurately settled. The creed of the Council of Trent, established A.D. 1564, defines the nature of modern Popery. That creed enforces on the conscience of every individual of the Romish Church articles of faith which are contrary to the express declarations of the Word of God. It denies the holy Scriptures of truth to be the only standard of faith ; it allows unwritten traditions—the decrees of Councils, and the authority of the Pope, to dispense with and interpret Holy Scripture at pleasure. This

alone ought to be enough to rouse the indignation of every Bible-loving Christian against a system so unholy. But this is not all its impieties. The Romish Church asserts that her priests can change the elements of bread and wine into the very body, soul, and divinity of the Redeemer. This is a masterpiece of Satan—a clever and successful juggle by which the Bishop of Rome usurps temporal authority over princes, and compels his subjects to pour their treasures of silver and gold into the coffers of the priesthood.

Now there are some advocates of Romish errors, who will tell you that all this is the *old* religion. No fallacy can be greater than this. They would make you believe, if they could, that they *only* possess the treasures of spiritual wisdom deposited with the Apostles, and that *we* have declined from the good old way. We must refute this objection in our next “hint;” meanwhile we must conclude this by urging you to seek for the old paths, and ask for the old way, with a well-considered certainty that the oldest way is the best way. Let the prayer which is constantly put up in your Village Church be yours—that you may inwardly mark, learn, and digest all holy Scripture to your soul’s salvation.

York.

T. M.

THE VILLAGE CHURCHMAN’S SABBATH MEDITATIONS.—No. I.

(*For The Village Churchman.*)

“God is provoked every day.”—Ps. 7. 12. *Prayer Book version.*

WE may well “blush, and be ashamed to lift up our heads,” when we consider what a contrast is offered by the conduct of an earthly master, to that of the sovereign ruler of the universe. When we take a servant into our family, we most probably explain the rules established for the regulation of our domestic establishment, the service we require, and the way in which we wish it performed: “An austere master,” then considers he has fulfilled all required of him, and that for the sustenance he gives, and the wages he promises, implicit obedience is due on the part of the servant. An indulgent master will perhaps do more; having compassion on the ignorance or forgetfulness of his fellow mortal, he will forgive some errors, or notice them only by a gentle reprimand.

mand: he will offer advice or assistance where he sees it requisite, and kindly desire his domestic to seek instruction from himself, whenever an unforeseen difficulty arises. If, after every direction has been given, and every assistance provided to render duty easy and service light, we should find the gentle and indulgent master "provoked every day," by wilful disobedience to his laws, and neglect of his commands, we should think he was only just to himself, in discarding the unfaithful domestic from his service, and leaving him to feel, by bitter experience, the difference between his gentle rule, and the treatment his conduct will receive from others.

Yet the behaviour of the most careless servant is but a feeble emblem of our own, to our Heavenly Master. We have bound ourselves to his service by the most solemn obligations: the wages he offers are far beyond our utmost deserts; he has promised to provide all things needful for us while in his service; his "yoke is easy and his burden light;" laws simple yet sufficient are given for our guidance; and if we "lack wisdom" we are encouraged to apply to One, whose ear is never closed; while strength is promised to the feeble, and rest offered to the weary. Yet that service which is "perfect freedom," is by many rejected as hard bondage, and the God who is a righteous judge, "strong and patient," is, even by his professed servants, "provoked every day."

If we considered the might and majesty of Him whom we so heedlessly offend, we should surely tremble at exciting the wrath of One, who though "patient" to bear with our repeated transgressions, is also "strong" to punish them. His mercy waits to be gracious, but his justice cannot be tampered with; and "if a man will not turn, he will whet his sword;" against the impenitent "he hath bent his bow, and made it ready." But who can endure the arrow of God's vengeance?—it can reach the inmost soul, and inflict a pang to endure throughout eternity.

Scripture affords many instances, in which God has borne long with the provocations of his rebellious servants, but has at last visited them with the punishment they deserved. The mercy of God waited a hundred years after the decree had gone forth to overwhelm a guilty world, with a flood of vengeance, to see if the idolators would receive the warning, and repent: it was in vain, and they were swept away in the aging waters. The Egyptians had repeated proofs of God's

power, yet of his willingness to relieve : and many were the efforts made to recal His chosen people to their duty, before judgment, "God's strange work," was executed upon them.

We are thus left without any excuse for disobedience ; while every incentive is given which can act upon the various emotions of our nature, and keep us in the path of duty, hope is taught to look forward to an infinite reward—fear, to dread that vengeance which can reach the immortal spirit—while gratitude incites us to yield what return we are able to Him in whom we live and move and have our being.

Surely such considerations as these, should lead us to repentance for our past transgressions, and more earnest endeavours to serve God truly for the time to come. A new year is opening upon us : may it be to us the commencement of a new career, actuated by new motives, and incited by new hopes : and if, before this year expires, our Heavenly Master should call us from this state of probation in his more immediate service, may the reader and the writer hear from Him this cheering salutation : "well done thou good and faithful servant," "enter thou into the joy of thy Lord." META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. I.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

We propose to give in the present and in some succeeding Numbers of *The Village Churchman*, a short account of the Societies established and supported by pious and benevolent members of the Church of England, that the poorer and younger classes of Churchmen may be able to learn how much we owe to the piety and zeal of our forefathers. Our readers in general will see that Churchmen are not *behind*, but far *before* other denominations of Christians, in philanthropic exertions to "*do good unto all men, especially the household of faith.*"—Gal. vi. 10.

We may reckon the venerable "*Society for the Propagation of the Gospel in Foreign Parts,*" as the first in point of time as well as *usefulness*, and its birth may be traced back to the year 1647. Mosheim says that "in proportion to the increase of its members, influence, resources, and prerogatives, it has renewed and augmented its efforts." The execution of its plans was suspended during the civil war ; but its zealous members at length succeeded in obtaining a charter for its

incorporation in 1701. Thus it was enabled to extend its operations to the British Plantations. Its Missionaries were ordained ministers of the Lutheran Church; and it numbers among those it has employed the apostolical Swartz and Gericke, by whose labours, and those of their brethren, many thousands were brought to the profession of the Christian faith, and to the practice of the duties of our holy religion. Before the troubles broke out which ended in the independence of the United States, the Society employed nearly one hundred Missionaries, besides Catechists, and Schoolmasters, and expended from 4,000*l.* to 5,000*l.* per annum. Its exertions were then chiefly confined to Newfoundland, Nova Scotia, New Brunswick, and Canada.

But, vast and new fields of labour were opened for its enterprize, from time to time, in the East and West Indies, as well as in other parts of the world, which the Society gladly cultivated as far as its means enabled it. An Anniversary Sermon is preached before it in the parish Church of St. Mary-le-bone, London, by one of the Bishops, which is printed with the Report. Some very valuable extracts were published a few years ago from those Sermons, by one of the members of the Society, in a volume, and called "Propaganda," well worthy of the perusal of every Churchman.

The Society has lately called forth the energies of the Church, and there are now various auxiliaries formed for the purpose of aiding its designs. It is, therefore, most devoutly to be wished that this very imperfect notice of it may lead our readers to a better acquaintance with it, and to a zealous co-operation with it. The Clergy in every parish and chapelry will be glad to encourage such auxiliaries. "God be merciful unto us, and bless us; and show us the light of his countenance, and be merciful unto us: that thy way may be known upon earth: thy saving health among all nations."—*Psalm* lxxvii. 1, 2.

The Archbishop of Canterbury is the President. The services rendered by this Society to our fellow countrymen, members of the Church in the Colonies, are very extensive, and important beyond all calculation. The income has for many years been inadequate to meet the necessary expenditure.

It is stated in the Society's Report that there are in England 1,600,000 *families* in communion with the Church, and that if each *family* gave on an average 2*s.* 6*d.* a year, (*which is rather less than one half-penny a week,*) the amount contributed would be 200,000*l.* a year for missionary purposes.

The amount of the collection recently made in behalf of this Society under the Queen's letter, June 18, 1836, is as follows :—

Total in England	£37,977	16	3
Total in Wales.....	1,135	6	9
Isle of Man	77	2	6
<hr/>			
Total	£39,190	5	6

POPULAR MISTAKES RESPECTING THE CHURCH OF ENGLAND.

It is astonishing what wilful misrepresentations are constantly put in circulation respecting the Church established in these kingdoms. It will be the endeavour of *The Village Churchman*, from time to time, to correct such mistatements, so that its readers may be able to render a reason to every man.

It is said that the wealth of the Church is enormous, about fifteen millions a year, and that she ought to provide better than she does for the wants of the people. The income of the clergy, on the contrary, put altogether, is not so much as three millions and a half; which, if it were divided, would give about three hundred a year to each clergyman; and in the whole is about equal to the amount spent by the people of England in tobacco and snuff, and something more than one-fourth of what is consumed in spirits.

The Revenues of the Church are as follows :—

Income of Bishops	£160,114
Cathedrals and Collegiate Churches	271,970
10,701 Benefices or Livings	3,058,248
<hr/>	

Total Church Property . £3,490,332

Compare with this the National expenditure in other departments. In the year 1827, the duties received upon spirits amounted to 7,043,244*l.* 1*l.* 2*d.* : this was the *duty* only, the *cost* would not be less than ten or twelve millions. The duty on tobacco has often exceeded three millions in the year. So that it would seem that we thrust up our nostrils in the shape of snuff, or consume in smoke from the ridiculous cigar, considerably more than is required to furnish a

resident clergyman in 10,700 parishes. The army, on its present peace establishment, costs *seven* millions, the navy *six* millions, the ordinance *two* millions and a half.—See “*Essay on the Church.*”

It is sometimes asserted that the clergy are paid by the nation. This is not true: the Clergy do not cost the nation one farthing; *they live entirely on their own property*—property to which they have as much right as any layman can have to property into the possession of which he has come either by inheritance or purchase. Public property, it may be called, in one respect; namely, that public duties are required of those who hold it: and persons of all ranks in life, who will qualify themselves to perform these duties, may obtain a portion of it. But to call church property public, and, therefore, appropriate it to any other than church purposes, would be not as much an act of national dishonesty and oppression, as to seize the property of any individual.

THE BIBLE.

It is intended under this head, to give a series of papers calculated, by God's blessing, to assist the Village Churchman in the profitable reading of the Holy Scriptures, and lead him to a diligent perusal of that Word which is “able to make him wise unto salvation.” The first article is on the nature of

SCRIPTURE TYPES.

A *type*, in its primary and literal meaning, simply denotes a rough draft, or less accurate model, from which a more perfect image is made: but in the sacred sense of the term, it may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. The thing or person prefigured is called the *antitype*. It has been observed by Bishop Van Mildert, “it is essential to a type, in the scriptural acceptance of the term, that there should be a competent evidence of the divine *intention* in the correspondence between it and the antitype—a matter not left to the imagination of the expositor to discover, but resting on some solid proof from Scripture itself, that this was really the case.”

In the Sacred Writings we meet with *three* species of types.

1. *Legal Types*, or those contained in the Mosaic Law. Thus the Levitical priesthood was typical. See Heb. vii. viii. The Paschal Lamb was typical. Compare Exod. xii. 3.

&c., with John xix. 36, and 1 Cor. v. 7. The land of Canaan was typical. See Heb. iv.

2. *Prophetical Types.* By these the prophets prefigured or signified things either present or future, by means of external symbols. To this class may be referred Jeremiah's vision of the almond-tree and seething-pot. (Jer. i. 11-16.) Ezekiel's vision of the resurrection of dry bones. (Ezek. xxxvii.)

3. *Historical Types.* By these the characters, actions, and fortunes of some eminent persons recorded in the Old Testament, are so ordered by Divine Providence as to be exact prefigurations of the characters, actions, and fortunes of future persons who should arise under the Gospel dispensation.

The following is a simple classification of Scripture types.

1. *Typical persons.* Of such were Adam, Melchizedek, Isaac, Joseph, Moses, Joshua, David, &c.

2. *Typical things.* Of such were the vision of the burning bush, the brazen serpent, the sacrifices, &c.

3. *Typical places.* Of such were the cities of refuge, the tabernacle in the wilderness, the temple in Canaan, &c.

No one can read the Epistle to the Hebrews, which an old writer has styled "A Commentary on Leviticus," without being forcibly struck with the typical character of the ceremonial institutions, and without perceiving the truth of the Apostle's words, that the ceremonial rites and ordinances were "*shadows of good things to come, the body of which is Christ.*"—Col. ii. 17.

God would not have appointed types, if they had not been beneficial to his church. But with respect to the Jewish and the Christian Church, they subserved different purposes.

To the *Jews*, the types served to show what sort of a person their Messiah should be. They kept up the expectation of him in the world. They moreover led the people to exercise faith on him.

To *us* the types are of signal use, in that they testify of Christ as the person promised from the foundation of the world, and prefigured in the whole of the Mosaic ritual. Further, they wonderfully illustrate the character of Jesus.

Seeing, dear reader, that we in this our day enjoy a clearer light than that which was enjoyed by the Jews of old, let us be thankful for our privilege, and "stand fast in the liberty wherewith Christ has made us free." "Let us be careful to walk worthy of our high vocation, and show forth the praises of him who has called us out of darkness into his marvellous light."—1 Pet. ii. 9.

THE LITURGY.

[From *Wheatley's Remarks on the Common Prayer.*
Of the Order of Morning and Evening Prayer Daily throughout the Year.
 (Continued from Vol. II. page 230.)

THE NICENE CREED.

THE order of the service in the Prayer Book is here intentionally disarranged for the purpose of bringing into more immediate view the three Creeds, styled the Apostles', St. Athanasius', and the Nicene.

(*They are placed after the Epistle and Gospel.*)—As the Apostles' Creed is placed immediately after the Lessons, so is this immediately after the Epistle and Gospel; both of these being founded upon the doctrine of Christ and his Apostles.

As, therefore, in the foregoing portions of Scripture, "*we believe with one heart to righteousness,*" so in the Creed that follows, "*we confess with our mouth to salvation,*" an account of it. This is commonly called the *Nicene Creed*, as being, for the greatest part, the Creed that was drawn up by the first general Council of Nice, in the year 325; but enlarged by a fuller explication of some articles about the year 381, especially in relation to the divinity and procession of the Holy Ghost, in order to a more particular confutation and suppression of the *Arian* heresy, which maintained Christ's inferiority to the Father, and the *Macedonian* heresy, which considered the Holy Ghost only as a divine energy, and not as distinct from the Father and the Son. For which reason it was enjoined, by the third Council of Toledo, to be recited by all the people in Spain before the Sacrament, to shew that they were all free from heresy, and in the strictest league of union with the Catholic Church. And since in this Sacrament we are to renew our baptismal vow, (one branch of which was, that we would *believe all the Articles of the Christian faith,*) it is very requisite that, before we be admitted, we should declare that we stand firm in the belief of those Articles—

"Nothing tends more to quiet men's consciences, and keep them from wavering in their faith, than a plain knowledge of what they believe. A creed is to the Christian, what ballast is to a ship, or the polar star to the pilot. It is the point to which he recurs in all storms, whether of violence or temptation. No wonder then, that the apostolic injunction should have been adopted in the Primitive Churches; and hence, the wisdom of the English Church, not only in scattering the

fundamental articles of belief through all her formularies, enriched by the words of Holy Scripture, but in condensing the first, and what may be called the peculiarly Christian tenets, in a form which, from its simplicity, and I might say apostolicity, is appropriately called the Apostles' Creed. Whilst we are repeating this, we should call to mind those several portions of it which set before us the Godhead and offices ascribed to the several persons of the Trinity, and remember that "*as Baptism represents unto us our profession,*" so does this teach us, that, "*we should follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we who are baptized, die to sin, and rise again unto righteousness.*"

NOTICES OF BOOKS.

[The Readers of *The Village Churchman* are requested to observe, that the Editor is not able to give the *price* of books which come under notice, without incurring the liability of being charged duty as for an advertisement.]

Plain Abstracts, for popular use, of all the Acts of Public Interest passed in the Session 2 and 3 Victoria, 1839. By John H. Brady. London: Henry Washbourne, Salisbury-square, 1840. Small 12mo. pp. 68.

A most useful manual or digest; well worthy of universal perusal. "There needs no argument to prove that it is incumbent on every man to *know* the laws which he is called on to obey: and therefore as the statute-law of this kingdom is, in many essential particulars amended, or modified with each revolving year, a summary of the Acts passed in each Session of Parliament, sufficiently comprehensive to be useful, plain enough to be generally intelligible, and so moderate in price as to be accessible to all classes of the community, will, it is believed, be welcomed by a number of persons to whom such information is important, and who must otherwise rely on the clippings supplied in almanacs, or incur a comparatively heavy expense in purchasing the statutes themselves."

The Missionary Gleaner. December, No. 20. London: Nisbet. pp. 16.

A most interesting monthly publication, abounding in rich missionary information. It ought to find its way into the

hands of every missionary collector and contributor. The great mass of print, and the neatness of the manner in which it is got up, must require a very extensive sale in order to meet the expenses incurred by the editors. It is hoped that it will meet with the encouragement it deserves. The present number completes Vol. I.

Magazine for the Blind. Nos. I. II. III. IV. London: Simpkin and Marshall.

WE have much pleasure in introducing to our readers this remarkable work. It is printed in *raised* letters for the use of the blind, by a gentleman who is blind himself. Its contents are suited to the instruction and the amusement of those for whose welfare it is intended, while all who take any interest in objects of Christian benevolence should possess it. The peculiarity of the method of printing renders great expense necessary, while the elegant style in which the work is brought out, renders it a cheap and suitable ornament for a drawing room table. It is published monthly—its contents are entirely original, and we can assure our readers that they will be amply gratified by the outlay of the monthly *sixpence* which it costs. Every Christian whose heart is warmed with benevolence to the blind and the neglected, should not only possess the work but make it known as widely as possible.

THE LIFE OF MR. RICHARD HOOKER.

Abridged from Izaak Walton.

It is not to be doubted, but that Richard Hooker was born at Heavy-tree, near, or within the precincts, or in the city of Exeter; a city which may justly boast, that it was the birth-place of him and Sir Thomas Bodley; as indeed the county may, in which it stands, that it hath furnished this nation with Bishop Jewel, Sir Francis Drake, Sir Walter Raleigh, and many others, memorable for their valour and learning. He was born about the year of our redemption 1553; and of parents that were not so remarkable for their extraction or riches, as for their virtue and industry, and God's blessing upon both; by which they were enabled to educate their children in some degree of learning, of which our Richard Hooker may appear to be one fair testimony; and that nature is not so

partial; as always to give the great blessings of wisdom and learning, and with them the greater blessing of virtue and government, to those only that are of a more high and honorable birth.

His complexion (if we may guess by him at the age of forty) was sanguine, with a mixture of choler; and yet, his motion was slow even in his youth, and so was his speech, never expressing an earnestness in either of them, but an humble gravity suitable to the aged; and it is observed (so far as inquiry is able to look back at this distance of time) that at his being a school-boy he was an early questionist: quietly inquisitive, why this was, and that was not, to be remembered? why this was granted and that denied? This being mixed with a remarkable modesty, and a sweet serene quietness of nature; and with them a quick apprehension of many perplex parts of learning imposed then upon him as a scholar, made his master and others to believe him to have an inward blessed divine light, and therefore to consider him a little wonder. For in that, children were less pregnant, less confident, and more malleable, than in this wiser, but not better, age.

This meekness, and conjuncture of knowledge with modesty in his conversation, being observed by his schoolmaster, caused him to persuade his parents (who intended him for an apprentice) to continue him at school, till he could find out some means, by persuading his rich uncle, or some other charitable person, to ease them of a part of their care and charge; assuring them, that their son was so enriched with the blessings of nature and grace, that God seemed to single him out as a special instrument of His glory. And the good man told them also, that he would double his diligence in instructing him, and would neither expect nor receive any other reward, than the content of so hopeful and happy an employment.

This was not unwelcome news, and especially to his mother, to whom he was a dutiful and dear child; and all parties were so pleased with this proposal, that it was resolved, so it should be. And in the mean time, his parents and master laid a foundation for his future happiness, by instilling into his soul the seeds of piety, those conscientious principles of loving and fearing God; of an early belief that He knows the very secrets of our souls; that He punisheth our vices, and rewards our innocence; that we should be free from hypocrisy, and appear to man what we are to God, because first or last the crafty man is caught in his own snare. These seeds of piety were so seasonably planted, and so continually watered with the

daily dew of God's blessed Spirit, that his infant virtues grew into such holy habits, as did make him grow daily into more and more favour both with God and man; which, with the great learning that he did after attain to, hath made Richard Hooker honoured in this, and will continue him to be so to succeeding generations.

This good schoolmaster, whose name I am not able to recover, (and am sorry, for that I would have given him a better memorial in this humble monument, dedicated to the memory of his scholar,) was very solicitous with John Hooker, then chamberlain of Exeter, and uncle to our Richard, to take his nephew into his care, and to maintain him for one year in the University, and in the mean time to use his endeavours to procure an admission for him into some College, though it were but in a mean degree; still urging and assuring him, that his charge would not continue long; for the lad's learning and manners were both so remarkable, that they must of necessity be taken notice of; and that doubtless God would provide him some second patron, that would free him and his parents from their future care and charge.

These reasons, with the affectionate rhetorick of his good master, and God's blessing upon both, procured from his uncle a faithful promise, that he would take him into his care and charge before the expiration of the year following, which was performed by him, and with the assistance of the learned Mr. John Jewel; of whom this may be noted, that he left, or was about the first of Queen Mary's reign, expelled out of Corpus Christi College in Oxford, (of which he was a fellow,) for adhering to the truth of those principles of religion to which he had assented and given testimony in the days of her brother and predecessor Edward the Sixth; and this John Jewel, having within a short time after a just cause to fear a more heavy punishment than expulsion, was forced, by forsaking this, to seek safety in another nation; and, with that safety, the enjoyment of that doctrine and worship, for which he suffered.

W. F. L. C. O.

MISCELLANEA.

LORD ABINGER ON CHURCH RATES.—“The imposition for the repair of Churches is a *territorial* imposition, not a *personal* one, nor depending at all upon the character of individuals, but it is laid upon the occupants of property subject to it. No

thing can be more fallacious, nothing more absurd, than to say, that the land was or was not to be liable to this imposition, by reason of the character of those who hold it, whether they are Churchmen or Dissenters: it is manifestly childish. But suppose it was your conviction that the present mode of repairing the churches was impolitic, and ought to be made subject to another law, yet as long as the law exists, it is your duty to obey it, and any attempt to resist it is criminal. There can be no liberty but by obedience to the law, and there can be no law, if those who think it wrong choose to resist it."

FROM THE BIBLE, ON THE SUBJECT OF CHARMING.—"There shall not be found among you, a *charmer*, or a *consulter with familiar spirits*, or a *wizard*, or a *necromancer*; for all that do these things are an abomination to the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. xviii. 10, 12. Isaiah viii. 19. 1 Chron. x. 13.

A SECRET TO THOSE WHO CONSULT CHARMERS.—A woman who lived in the county of Sussex, a few years since, having the ague, and hearing of a man who could charm it away, went to him: he gave her what he called a charm, which was a paper sewed up in a bag which she was to wear round her neck, and never to open it, for if she did, he told her the complaint would return again. The disease was removed; she continued to wear the bag till the end of four years, when she was stirred up to a concern about her soul, and 'was taught by the Spirit to see and to feel the exceeding sinfulness of sin. She then for the first time began to fear whether this charm was not the work of Satan: for many days she prayed to the Lord to teach her what she ought to do about it, and at last she saw it to be her duty to take it off; and opening it found it thus written on the paper, "TORMENT HER NOT TILL SHE IS IN HELL." The disease never returned.

NOTES OF THE DOUAY BIBLE.—The following are a few specimens of the Notes of the Douay Popish Bible:—

1. "Protestants are heretics; we must avoid them as much as we may; but in matters of religion, hearing their sermons, presence at their public service, and all communication with them in spiritual things, is a great and damnable sin."
2. "Justice and rigorous punishment of sinners is not for-

bidden, nor the Church nor Christian Princes blamed for putting heretics (Protestant, that is, according to their own definition) to death."

3. "The translators of the English Protestants' Bible are to be abhorred to the depths of hell."

4. "To say that an heretic, evidently known to die obstinately in heresy, is not damned, is forbidden."

5. "God rejecteth all such as join heretics at their profane and detestable table."—(The table, that is, at which Protestants celebrate the Lord's Supper.)

6. "When evil men, be they heretics or malefactors, may be suppressed without disturbance to the good, they may, and ought, by public authority, either spiritual or temporal, to be chastised and executed."

WARNING TO THE CHURCH-RATE ABOLITIONISTS.—Everybody by this time knows that there is a person named Thorogood, out-Petering Peter Watson himself, in Chelmsford gaol. The Ministerial prints have lately been kicking up a heavy dust in his name, evidently unconscious that they have been all the while annoying their own party; for, if Master Thorogood be an injured man, there cannot be a baser party than the Church-rate Abolitionists, from Lord John Russell to Daniel O'Connell upwards. Indeed the *Rev. (!) Charles Legge*, one of the leaders of the Leicester Voluntary Church Society, described them (as may be seen in the *Chronicle* of the 19th ult.) in no gentler terms, than as "*a white-livered, pigeon-hearted, addle-headed, power-worshipping, rank-admiring, money-loving, knee-cringing, mealy-mouthed, lick-spittle set!*" A still more "important feature" of the same society (the Rev. Edward Miall), at the same meeting, told the following facts to illustrate the excessive hardships of Thorogood's case:—"First of all, Lord John Russell was memorialized, but he declined to interfere; then Lord Brougham was requested to take up the subject, but he also declined meddling with it; then Mr. Hume was applied to, and he declined; then Mr. O'Connell was entreated, but he declined; then Mr. Macaulay was tempted, but he would not take it up; then Mr. Shiel was tried, but he declined; and then Messrs. Hawes and Hindley, and Ned Baines himself, were succesively applied to, but they also played at "follow my leader," and declined too. Now, without affecting any great admiration for my Lords Russell and Brougham, and Messrs. Hume, O'Connell, Shiel, Macaulay, Hawes,

Hindley, and Baines, it is not rash to presume that they must all have been struck with an idea that the case was a thorough *bad case*; for, had it been any thing like a decent case, it would have afforded pretty pickings for a certain sort of popularity to any one of them. There needs no inquiry into the particulars of "poor Therogood's martyrdom." The *prima facie* fact, that such out-and-out Church-rate Abolitionists as the phalanx above enumerated, thought that their cause would be damaged by being identified with it, sufficiently explains the merits of it. The long and short of it is, the poor man is one of those litigious blockheads whom nobody likes to have to do with, except the Maw-worms of Leicester; and even they would have allowed him to rot unhonoured and unknown, were not one of their own body pretty nearly in the same predicament.—*Herald*.

PLAIN FACTS ABOUT CHURCH-RATES.—The law, as it now stands, compels churchwardens to ask for church-rates, and subjects them to ecclesiastical censures and penalties if they do not.

Church-rates are not dictated to the people by a church-going minority, but they are appointed and enforced by the law of the land, and, therefore, by the people themselves, as represented in parliament.

Without church-rates, parish churches cannot be maintained.

Parish churches are peculiarly open to the poor, who, not being able to pay for sittings at other places, would, except for these churches, have no place wherein to worship God, as their Bible bids them do.

Magistrates' warrants, and distrainments, and citations, and libels, &c., are enforced against the rich, who can pay and won't pay what the law orders them to pay; but not against the poor who cannot pay; for these latter (the poor) are always excused from payment of church-rates, whenever it appears they are unable to pay.

The decision which will render it necessary henceforth to rate the poor occupier for these rates, instead of the landlord, was sought and obtained, not by Church people, but by opponents of the Church, and they alone are responsible for it.

The poor should read and understand these things.

A CHURCHMAN.

A BEAUTIFUL COMPARISON.—In an imaginary conversation between Petrarch and Boccaccio, from the pen of Walter Lan-

dor, there is the following passage :—"The damps of autumn sink into the leaves, and prepare them for the necessity of their fall ; and thus insensibly are we, as years close round us, detached from our tenacity to life by the gentle pressure of recorded sorrows."

CROWDED CHURCHES.—The old Earl of Northampton well rebuked those that complained of crowding the Church of God, by reminding them that they bore the greater crowd of a ball-room, an assembly, or a play-house, without the least complaint. "If (he said) the power to attract be imputed as matter of admiration to Garrick, why should it be urged as a crime against Romaine? Shall excellence be considered exceptionable only in divine things?"—*Countess of Huntingdon's Life and Times*, 2 Vols.

MAXIMS.—Be wise ; prefer the person before money, virtue before beauty, the mind before the body ; then hast thou in a wife, a friend, a companion, who will hear an equal share in all thy toils and affections. The three things most difficult are, to keep a secret, to forget an injury, and make good use of leisure.—Cheerfulness is not a proof that the mind is at ease ; for often "in the midst of laughter, the heart is sad." The richer you are, the more calmly you bear the reproach of poverty ; the more genius you have, the more easily you bear the imputation of mediocrity.

THEOPHILUS, NINTH EARL OF HUNTINGDON.—His Lordship took orders, and obtained the livings of Great and Little Beka, Osgathorp, and Belton. He was twice married. His second wife was Betsy Warner, a domestic at Donnington Park, with whom having some dalliance in his youth, and having promised her marriage so soon as he should get the living of Beka, was reminded of his promise thirty years after it was made. Astonished, but not ashamed of his early choice, he enquired into her character, and finding that clear, he kept his promise. His Lordship himself published in his own village church the banns between the Rev. Theophilus Hastings and *Betsy Warner*. "My name (exclaimed the lady from an adjoining pew) is *Elizabeth*," and they were married accordingly.—*Countess of Huntingdon's Life and Times*, 2 Vols.

TREASURY.

FOLLOWING CHRIST.—When Jesus calls us to deny ourselves, when he bids us take up the cross, and forsake the world, he but bids us follow in his own steps, and go where he has gone before us. “It is reported in the Bohemian story, that Wincelans, their king, one winter night going to his devotions in a remote church, barefooted in the snow, and sharpness of unequal and pointed ice, his servant, who waited upon his master’s piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure, or found one, for he followed his prince, helped forward, with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does the blessed Jesus; for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, he commands us to mark his footsteps, to tread where his feet have stood; and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier and fit for our feet. For he knows our infirmities, and himself hath felt their experience in all things but in the neighbourhoods of sin. And therefore he hath proportioned a way and a path to our strength and capacities.”—*Jeremy Taylor*.

SIGNS OF THE TIMES.—Along with favourable signs, the new year approaches too much “as a day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains.” Let the following appearances, too visible, alas! to every discerning eye, suffice to show this: First, the increasing open avowal of infidelity. There was a time when such sentiments were limited to the writings of self-called philosophers. These days are passed; and now we see large bodies of men glorying in their unbelief, publicly assembling together to worship a god of their own. Not satisfied with making the press teem with their blasphemies, like the frogs in Egypt, entering the royal palace: there, in the presence of our Queen and her assembled nobles, declaring it to be their purpose, vain as the imagination is, to create a new moral world, or a state of society in which all reverence to the Lord Jehovah and to his

well beloved Son, our only Lord and Saviour Jesus Christ, should be entirely laid aside. These infidels have spread themselves through many of our largest towns. They have their paid missionaries, their regularly constituted officers, and their periodical blasphemous publications.

Along with these and other advocates of infidelity, although of a different school, we have the adherents of the Church of Rome in full activity. Their laymen forming themselves into "a Catholic Institute;" their bishops charging their clergy to exhort their flocks to pray for the conversion of Protestant England; and both spending large sums in the building of chapels, colleges, nunneries, and other religious houses. No longer disguising their intentions, but boasting of their success, and exerting all their influence to bring the unwary under their dominion.

Whilst the kingdom of our Lord is thus openly assailed, many nominal Protestants are slumbering, and are thus affording opportunity to the enemy, whilst they are sleeping, to sow his tares. So that, although we are assured that He who is "King of Kings, and Lord of Lords," will finally triumph over every foe, if the Lord does not effectually awaken us from our slumbers, we know not the evils to which his Church may be exposed. Whilst these lowering clouds appear, our own national sins, and the present state of Christendom, generally, lead the observer of the times to fear that the predicted days of judgment upon the Gentiles may be approaching—that the numerous abominations of Christendom, which might cause the righteous "to sigh and to cry," are but symptomatic prognostics of that period when, "Men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy." Or forerunners of that day when, as the Prophet Daniel predicts, "the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." These dark shades overspreading the dawn of the new year should make us consider those streaks of loving-kindness and tender mercy to which I have referred at the commencement of the invitation, as warnings from the Most High, or as calls to "redeem the time;" to avail ourselves of the present moment—to profit by the showers of blessings now bestowed—to entreat the Lord to pour upon all who believe in His name "the spirit of grace and of supplication." That before these days of vengeance arrive, many may be led, in answer to their earnest cries, to flee from the wrath to come, and take shelter under

His wings ; who is a refuge from the storm, and a covert from the tempest ; when the blast of the terrible is as a storm against the wall.—*Rev. J. H. Stewart.*

POETRY.

THE OLD YEAR.

Coldly and darkly the monster has pass'd
 From the earth, like a pestilence glutted with pain ;
 All Nature stands chill'd in the stiffening blast
 Of his treacherous sigh o'er the deadly repast
 He has left, to partake not again.

There are some with regret have beheld him remove,
 Though the chiefest of sorrows attended his stay ;
 He was all that remained of their joys and their love—
 A memento of spirits now wafted above—
 Of pleasures long faded away.

Where, where are the hearts that beat high with our own
 To welcome his coming, as smiling he came ?
 Where, where are the lips that, with liveliest tone,
 Repeated his praise ?—They are gone ! they are gone !
 They have both passed away like a dream.

And shall we not tremble, though novelty's smile
 Enlivens the visage of him who succeeds ?
 Another may promise as fair, and beguile ;
 Another may frown, and be careless the while
 How the heart in its confidence bleeds.

The parent, the husband, the lover, and friend—
 How bless'd to behold each dear object in bloom,
 Before its decline o'er that object shall bend—
 Shall call it, unanswered, embrace it, and send
 It away, to be hid in the tomb.

TO THE CLERGY AND MEMBERS OF THE CHURCH OF ENGLAND.

The Editor of the VILLAGE CHURCHMAN desires to solicit the kind assistance of the Clergy and Members of the Church of England in its circulation amongst their friends. From the very low price at which it is sold, it can only be continued by an extensive circulation. A very slight effort would be necessary to make it widely known.

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

JANUARY XXXI DAYS.

4th MOON, New.....	2h. 30m. aft.	SUN rises 8 3	sets 3 57
12th — First Quarter ..	7h. 58m. mor.	— do. 7 56	do. 4 4
19th — Full	0h. 34m. mor.	— do. 7 48	do. 4 12
26th — Last Quarter....	1h. 34m. aft.	— do. 7 38	do. 4 23
The Sunday Letters are C. D.		MORNING LESSONS.	EVENING LESSONS.
1 Wed. Circumcision	Gen. 17	Rom. 2	Deut. c10 Col. 2
2 Thrs	1 Mat.	1 Gen.	2 Rom. 1
3 Frid Clock fast 4 33	3	2	4 2
4 Sat	5	3	6 3
5 SUN 2 Sun. after Christ.	Isaiah 41	Mat. 4	Isaiah 43 Rom. 4
6 Mon Epiph. Old Xmas D.	60 Luke a3	49 John e2	
7 Tus [Twelfth Day.	Gen. 9	5 Gen. 12	Rom. 5
8 Wed	13	6	14 6
9 Thrs Clock fast 7 14	15	7	16 7
10 Frid	17	8	18 8
11 Sat Hil. Term begins	19	9	20 9
12 SUN 1 Sun after Epiph.	Isaiah 44	Mat. 10	Isaiah 46 Rom. 10
13 Mon Hil. Cam. T. beg. Plo.	Gen. 23	11 Gen. 24	11
14 Tus Oxf. Term beg. [Mon.	25	12	26 12
15 Wed Length of Day 8 14	27	13	28 13
16 Thrs	29	14	30 14
17 Frid Clock fast 10 16	31	15	32 15
18 Sat Old Twelfth Day	33	16	34 16
19 SUN 2 Sun. after Epiph.	Isaiah 51	Mat. 17	Isaiah 53 1 Cor. 1
20 Mon	Gen. 38	18 Gen. 39	2
21 Tus	40	19	41 3
22 Wed	43	20	43 4
23 Thrs Clock fast 12 3	44	21	45 5
24 Frid	46	22	47 6
25 Sat Conver. of St. Paul.	Wisd. 5 Acts b22	Wisd. 6 Acts 26	
26 SUN 3 Sun. after Epiph.	Isaiah 55	Mat. 23	Isaiah 56 1 Cor. 7
27 Mon	Gen. 50	24 Exod. 1	8
28 Tus	Exod. 2	25	3 9
29 Wed Day increased 1 10	4	26	5 10
30 Thrs K. Charles I. mart.*	2 Sam. 1	27 Jer. d12	Heb. f11
31 Frid Hilary Term ends	Exod. 8	28 Exod. 9	1 Cor. 12

* Proper Psalms.—Morn. 9, 10, 11.—Even. 79, 85, 94.

a To ver. 23. b To ver. 22. c Begin ver. 12. d Or Dan. 9, to ver. 22. e To ver. 12. f Begin ver. 32, and ch. 12. to ver. 7.

The 30th day of January is appointed to be kept in memory of the Martyrdom of King Charles the First.

Calendar is a word formed from the Latin, signifying "an account of the days of each month." The first day of every Roman month was called its "Calends;" and all the days in the latter division of each month were numbered according to their distance from the "Calends" of the succeeding month.

THE VILLAGE CHURCHMAN.



No. XXVI.] FEBRUARY, 1840. [NEW SERIES.

ORIGINAL PAPERS.

CHURCH BELLS.

It is not easy to ascertain the precise date when bells were first made. They are undoubtedly of very great antiquity, and have been applied to purposes sacred, superstitions, and profane. They are frequently mentioned in sacred writ : and in particular, Moses ordained the under part of the blue tunic of the high priest, worn at religious ceremonies, to be adorned with pomegranates and gold bells intermixed. There is much controversy concerning the bells of old, and the names by which the ancients signify bells, being sometimes called *Tintinnabulum*, *Nola Campana*, &c., all which signified either the place where they were invented, or their shape and properties. The Greeks, as well as the Romans, were acquainted with bells, which were by them used for a variety of objects.

The invention and introduction of *large* bells is supposed to belong exclusively to the Christian Church, and to be referred to the seventh century at the latest.

Paulinus, Bishop of Nola in Campania, who flourished towards the end of the fourth century, is usually regarded as the inventor of *church bells*, and hence the term *nola* or *campana* is supposed to be derived. But there is reason to believe that this is a mistake. There appears, however, good reason for regarding Sabinus, Bishop of Rome, who succeeded Gregory the Great in A. D. 604, if not as the inventor of large

bells, yet as the first who applied them to ecclesiastical purposes.

Proof exists that bells were common in France as early as the seventh or eighth century. During the reign of Charlemagne they became universal in France and Germany. Nearly three centuries afterwards, bells were introduced into the East. In default of bells, the Eastern Christians made use of the original methods of gathering their assemblies, by

1. *Couriers* or *messengers*, who gave notice of the days and hours of holding religious assemblies. This was the earliest, but most troublesome kind of notice.

2. The *tuba* or *trumpet*, a kind of wind instrument used for signals. It was common in Egypt, as also among the ancient Jews.

3. *Wooden* (or sometimes *iron*) *rattles*, shaken or struck by the hand.

In the West, the use of bells continued to increase, and came to be regarded as an integral and necessary part of divine worship. They were accounted *sacred*; were consecrated, and even baptized. The custom of giving them names cannot be traced beyond the eleventh or tenth century. Inscriptions were frequently cast upon the bell, and such inscriptions were often in honour of some saint, as if to remind the people of a sanctified name when the bell was rung, or to render the saint propitious to the donor and the flock.

In regard to the superstitious uses of bells, we may probably trace the ringing of them at funerals to the darkest ages, though they are now rung with a very different view. According to the ideas of the ancients, evil spirits were always hovering around to make a prey of departing souls, and the tolling of bells was supposed to strike them with terror. It is now the custom in most churches to toll a bell immediately upon the departure of the soul from the body, and hence called the *passing bell*, as it announces a soul's passage to another world; and also to toll a bell at the funeral of the deceased, in order to give greater solemnity to the scene. Durand, the author of the *Rituals of the Roman Church*, says, "for expiring persons, bells must be tolled, that people may put up their prayers; this must be done *twice* for a woman, and *thrice* for a man; for a clergyman as many times as he has had orders: and at the conclusion, a peal of all the bells must be given to distinguish the quality of the person for whom the people are to offer up their prayers." The following custom is now observed in many places:—the bell

is tolled *thrice* for a man, *twice* for a woman, and *once* for a child. Then, after a short interval, it is tolled as many times as the deceased has attained years.

Innumerable absurd ceremonies were practised by the Roman Catholics in ringing bells. The number of bells was a kind of privilege; and privation of them a punishment. A Cathedral Church was entitled to seven, or five at the least; a Collegiate Church, to three of different sizes; and a parish church to as many, or at least two. None were to be rung in towers, until they received solemn benediction, and they were to bear no profane figure or inscription, but one in honour of the titular saint, a sacred image, or a pious legend.

Ringling, says Sir John Hawkins, is a practice which is said to be peculiar to England, which for that reason, and the dexterity of its inhabitants in composing and ringling musical peals, wherein the sounds interchange in regular order, is called the Ringling Island. The best work on ringling at present in repute is *Campanologia Improved, or the Art of Ringling made easy*, 3d edition, 12mo., London, 1733; where the reader will find all the terms explained of single, plain bob, grandsire bob, single bob minor, grandsire treble, bob major, caters, ten-in, or bob royal, cinques, and twelve-in or bob maximus, with all their regular interchanges.

We may at some future time call the attention of our readers to a few more facts relative to church bells, and especially to what is called the *curfew bell*, the *passing bell*, and the *sanctus* or *saints' bell*.

HINTS ON POPERY.—No. II.

(For the Village Churchman.)

In the first "Hint on Popery" we made an allusion to the assertion of the Papists, that theirs is the old religion of this country, and ours is a novelty introduced at the Reformation. Lest any "Village Churchman" should be induced to listen to this argument and be unable to answer it, he shall now be informed of the truth. He will perceive that it is a question of *fact*, not of *opinion*, and must be settled by an appeal to the early history of our English Church. The facts then are these.

Soon after the birth of our Lord the heathen Romans acquired great power in our island. They brought with them

their pagan ceremonies at first, and as Christianity spread in the capital of the empire, it would very naturally be conveyed to the provinces. It did so spread among the ancient Britons, and even survived the powers of their pagan masters. After four hundred years the Romans left Britain, but they could not take the religion of Christ away with them. There it grew and flourished till the parable of the grain of mustard seed was fulfilled. After some years, however, *Angles* and *Saxons* came over from Germany and conquered the ancient Britons. They destroyed their tribes, and compelled the remaining families to escape to mountains and hidden fastnesses. These Saxons were *heathens*, while many thousands of these murdered Britons were *Christians*. At length, about six hundred years after Christ, Gregory, a Bishop of Rome, sent the gospel to these heathen Saxons. They received it so willingly that it spread very efficiently through the kingdom, and produced the most salutary effects on the state of the country and the religious welfare of the people. The Bishops and Clergy were most zealous and useful men, and their labours were much blessed by God in establishing the Christian Church in our island. The missionaries from Rome came to the Saxons, and were the original founders of our much loved English Church. About four hundred years afterwards the Normans conquered the country, and brought with them a more corrupt form of Christianity than that sent over by Gregory, the excellent Bishop of Rome. These Normans had been nurtured in many false doctrines, glaring superstitions, and debasing practices; and their authority and example soon corrupted the whole Christianity of the island. This deplorable condition of the English Church went on increasing rapidly for another five hundred years, when it pleased God to open the eyes of those holy Bishops and Martyrs, Cranmer, Latimer, Ridley, Hooper, and others, who restored God's truth to its ancient state of simplicity and gospel power. This event is called the Reformation. After various struggles between the old corruptions and the reformed faith the present articles of our branch of the Church Catholic were finally settled in 1562; while the Romish church being very much stirred up by such proceedings here and on the continent of Europe, finally settled her articles in 1564. Every member of our branch of Christ's Church planted in this island professes to agree to the articles of 1562, and every member of communities in union with Rome professes to adhere to those of 1564. The Romanist defends

himself by asserting that his articles are in accordance with what was always taught of old in England and Europe. The churchman denies this: he proves the novelty of the new articles of 1564: he defies the Romanist to shew that the doctrines taught therein were imposed in Saxon times. He goes back to the existing records of the old church, which may be consulted in many of our public libraries, and defies the Romanist to shew that his modern creed is in accordance with the teaching of Apostles and their successors.

If therefore you hear it said that the papists of the present day teach the same religion as that of our Saxon forefathers, do not believe it: if you are not competent to decide the question for yourselves, apply to some one well skilled in our early English history, and you will soon be satisfied of the fallacy of the argument.

The writer of these "Hints" has taken a great deal of trouble to examine the old Saxon writings, and he is thoroughly convinced that the same doctrines as those now taught by the Church of England were believed and cherished by our Anglo-Saxon ancestors. They received some superstitious practices in addition, but these were never imposed as *articles of faith*. Now modern Rome, by her creed of 1564, has fastened upon her votaries many religious falsehoods and idolatrous practices, which we shall expose in a future "Hint." We shall bring the witness of *antiquity* and *tradition* against her, as well as Scripture—because she glories most in these two weapons. Contend then earnestly, Christian readers, for the *old religion*: look back to the History of the Church of God in the very earliest ages of the gospel, and you will, by God's blessing, be preserved from the snare of the Romanist and the Sectarian.

York, Jan. 1840.

T. M.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. II.

COLLECT FOR THE FOURTH SUNDAY AFTER EPIPHANY.
(For The Village Churchman.)

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us, such strength and protection as may support us in all dangers, and carry

us through all temptations, through Jesus Christ our Lord, Amen.

The Church of England does not imagine that God will overlook "venial errors," or that there can be such an anomaly as "a little sin:" all sin must be abhorrent to a holy Being: his law is a perfect circle, and whoso breaks it "in one point is guilty of all:" nor does she teach the erroneous doctrine of the Church of Rome, that penance, or alms, mortification or abstinence, can atone for "venial errors," or sins of deeper die. No: our church points to the Lamb of God, whose blood can alone expiate transgressions, whether of the greatest or the least commandment; she leads us to that fountain opened to sinners, and bids us wash there and be clean.

This Collect teaches our liability to error, from the frailty of our very nature; but when we remember, that to this are added the temptations of the world, and the evil suggestions of the powers of darkness, do we not indeed stand in need of succour? To whom then can we apply for aid? To Him "who knoweth us to be set in the midst of so many and great dangers," lurking around us unseen, besetting us by night and by day, and accompanied by temptations which assume various disguises, as we pass from youth to manhood, from manhood to old age. But God's eye can discern every peril, his arm defend us in every danger; his word is immutable, and his promises of succour are repeated "from generation to generation."

When danger alarms us, when sickness brings down our strength by the way, or sorrow has stripped from the world somewhat of its fair disguise, we are generally ready to apply to God for help: but temptation often steals on unperceived, and finds the Christian unguarded. Conscience, that sentinel of the soul, may slumber at his post, or, corrupted by the fascinations of some insidious enemy, afford admission to the citadel; but if the soul be under the protection of its God, some arrow from the armoury of His word, will, like Ithuriel's spear, reveal the intruder in its native deformity, and we shall recoil with repugnance from what we were about to greet with delight.

Adversity is not the season of the Christian's greatest peril: then we feel our need of succour, and cling more closely to One "mighty to save;" but when prosperity throws a brilliant light upon the world, we forget that it is polluted, and not our rest; weeds which lay dormant during the winter of poverty, or the tempest of suffering, spring up with rapid

growth, and did not God check their progress by some unforeseen blow, they would perfect their fruit, to our shame and sorrow.

That is a wise and touching petition in the Litany "in all time of our wealth, Good Lord deliver us." It is the bright day which brings forth the adder; and barks which have ridden safely through the tempest, have gone down in the calm; but our God is ready to grant us such strength and protection as may "support us in ALL dangers, and carry us through all temptations," if by faith in Christ we seek his aid. Knowing the frailty of our nature, He will require no more from us than we are able to fulfil, but he has set no limits to his offer of strength and protection: he has never said to the trembling soul in the hour of danger, hitherto shalt thou come, but no further, or refused in the time of temptation to make "a way for our escape." If, therefore, we fall beneath the peril, or yield to the temptation, on ourselves will be the blame, for we have promises to encourage us in every time of need, while this collect provides us with a petition suited to all emergencies: but on the other hand, knowing the frailty of our nature, and feeling that we have "no power of ourselves to help ourselves," if we are made conquerors, and more than conquerors, to God's grace and mighty power be it ascribed, and to him be the praise and honour and glory, through Jesus Christ our Lord.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. II.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A VERY interesting "account of the origin, objects, and general proceedings" of this Society has been published in the last Report, lately issued to its members, and which deserves the close attention of all who can procure it. As, however, many of our readers cannot obtain access to that document, we will endeavour to give a brief outline of the Society's history and character.

The same excellent persons who originated "the Society for the Propagation of the Gospel" *abroad*, were also the founders of the "Society for Promoting Christian Knowledge" *at home*—so that they may justly be called *Twin Societies*. Though their field of labour is distinct, yet their design is one. The first meeting of the "Society for Promoting Christian Knowledge" was held in London, March 8th, 1698, when the following persons were present:—the Right Hon.

Lord Guildford, Sir Humphrey Marworth, Mr. Justice Hook, the Rev. Dr. Bray, and Colonel Colchester. Those five original members declared their conviction that the growth of vice and immorality was greatly owing to gross ignorance of the principles of the Christian Religion. Acting upon this wise and sound opinion, they at once began to form Catholic Schools and Lending Libraries in the principal towns in this kingdom, and took measures for distributing religious books and tracts, especially Bibles and Prayer Books, and the Homilies of the Church. Thus, it plainly appears that such works of benevolence were begun, and continued by churchmen for many years before any institutions of the kind were established by other denominations.

But, we are to remember that the Society has not *confined* its exertions to the British Isles. It has *extended*, from time to time, its beneficence to all the Colonies abroad, wherever its objects were of use to the human race. The Scriptures and the Liturgy, as well as books, tracts, &c., were circulated. From the year 1733, when the Society first began to report its issues of publications, to the present year, it is calculated that it has nearly distributed *fifty-one millions of books*.

The number of members in 1839 was nearly 16,000; the income upwards of 90,000*l.*; and the publications issued were 2,889,146.

There are District Committees formed in most of our large towns, which co-operate with the Society in London in raising funds, and in the circulation of the books and tracts. The Clergy have always been very active in supplying the Sunday and other schools, and the poorer members of the Church with the Society's publications. The readers of *The Village Churchman* may therefore obtain, at a very easy and cheap rate, Bibles, Testaments, Prayer-Books, the Homilies, Comments on the Scriptures, Books of Devotion, Books for Sunday and Day Schools, Tracts on all points of Christian Doctrine and Practice, and, in short, such means of instruction as cannot be had in any other way.

The Clergy also will receive donations, however small, towards the general designs of the Society, and will at all times be glad to give any further and fuller account of its proceedings.

The Society has two Catalogues; 1. The Permanent Catalogue, consisting of Bibles, Common Prayer-Books, and Religious Books and Tracts; new Tracts being added from time to time by the Tract Committee. 2. The Supplemental Catalogue, containing Books combining amusement with in-

struction. This Catalogue is under the superintendence of the Committee of General Literature and Education.

Some estimate of the labours of the Society may be gained from the following statements of its issue of books in the year 1839:—

Bibles and New Testaments	210,253
Common Prayer-Books and Psalters.....	241,560
Bound Books and Tracts	2,437,333

Total2,889,146

From the year 1733, when the Society first began to report its issues of publications, to the present year, it is calculated that it has distributed nearly *fifty-one millions* of books.

The General Monthly Meetings of the Society, from December, 1839, to July, 1840, inclusive, will be held on the following Tuesdays:—

1839.—December 3.

1840.—January 7, February 4, March 3, April 7, May 5,
June 2, July 7.

W. M



NATIONAL AND INFANT SCHOOLS, HUDDERSFIELD.

These Schools are situate in Northgate, and the design, as will be seen, reflects much credit upon the Architect, Mr. Wallen, as it possesses much originality. The style of architecture is that termed Cottage Gothic; the bargeboards to the roof are of carved oak. The happiest feature of the building is a flowing scroll with the words, "National and Infant Schools," inscribed in high relief. An ornamental palisade in front adds much to the general effect.

The interior consists of a School and Class-room, on the

ground and one-pair floors (each school affording accommodation for two hundred children,) and washing-rooms, and other appropriate conveniences, connected with the staircase. The basement is distributed into four rooms, which are to be let to tenants, by which means interest will be obtained upon the money expended. The proposed master's house is not yet commenced.

The first stone of these Schools was laid on the day of the Coronation of her Majesty Queen Victoria, and this usually interesting ceremony was rendered more so owing to the ceremony having been performed by the youthful children of the respected Vicar of Huddersfield, the Rev. J. C. Franks, A.M.

The original contract for the building amounted to 1,136*l.*, but this sum has been somewhat exceeded owing to the enlargement of the play-ground, &c. The bazaar lately held at Huddersfield was for the purpose of defraying the expenses of this building, and was eminently successful, nearly 1,200*l.* having been realized.

We have felt pleasure in noticing these Schools, not simply on account of the object to which they are applied, but as being the work of the only resident architect in Huddersfield, and (we believe) his earliest effort in the town; and we cannot conclude our observations without referring with the highest gratification to the fact, that, within the last year no less than three Schools have been erected, or are now in course of erection, in Huddersfield, in connexion with our venerable Establishment, and instituted for the purpose of furthering the moral and religious instruction of its rising population. In addition to the National Infant Schools, the schools* connected with Trinity Church, and the Huddersfield Church,* of England Collegiate schools (for the children of the middle classes) may be mentioned as striking proofs that while the commercial importance of the town of Huddersfield is increasing, the highest interests of its inhabitants are not lost sight of.

* Mr. Wallen is also the architect of these buildings.

HOW TO MAKE MUCH OF A LITTLE, OR THE WORTH OF A PENNY A WEEK.

As the title of this little Magazine implies, that it is intended to promote the happiness and benefit of those who dwell in the villages of our highly-privileged land, it may not be uninteresting to some of its readers, to peruse the account

of a Clothing Society which has been established for ten years in one of those hamlets, where the inhabitants are all known to each other, and form, as it were, one family, interested in the welfare of each of its members. While we read of, and rejoice in the mighty efforts made by the noble societies connected with our Church for the spiritual welfare of all within its reach, let us not despise "the day of small things;" for in promoting the temporal comfort of our neighbours, we fulfil one branch of our duty, and in encouraging them to lay by, even the smallest trifle, we foster in them habits of prudence, which, followed up and matured, may render them, with God's blessing, happier in health, and more comfortable in sickness.

Now let us consider what can be done with a penny a week: it is a small sum certainly, but the proverb says, "a penny saved is a penny got," and I think the following statement will prove its truth.

In the village where I live it was proposed ten years ago, to those mothers of families whose time was fully occupied in taking care of their children, and working for their maintenance, to invest in my hands, a penny every week: and all thought they could spare "one penny" out of their weekly earnings. These pence I took care of, and at the year's end the sum due to each was of course four shillings and fourpence. The contributions of a few friends enabled me to add twenty-pence to each of the twenty members of my little society, raising the sum to six shillings. They were told to choose what articles of clothing or bedding they most needed, which being purchased at prime cost, enabled them to be of better quality than what they would themselves buy. At first these were made up by some ladies who met occasionally for the purpose; and when a sewing school was established in the village the work formed a good occupation for the children; but I find now that the members generally prefer having the materials, and making them up themselves. They are allowed to choose to the amount of six shillings, but if what they select comes to more than that sum, they pay the surplus; for example, many wish to have five yards stout yard-wide calico for a sheet: this, at six-pence per yard, comes to two shillings and sixpence, and a blanket four shillings and ninepence, makes seven shillings and threepence,—they then pay one shilling and threepence, when they come for the clothing, on New Year's day; at which time they also state what they shall wish to have the following year if spared.

I will give a few examples of what were distributed this season:—One Member chose

	s.	d.
A warm woollen shawl	4	6
Five yards calico, at five-pence	2	1
One apron	0	11

7 6

Another,

One bed-rug	3	9
One flannel petticoat	3	2

6 11

Another,

Fourteen yards stout blue print, for gowns, at sixpence.....	7	0
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Many wish to have the whole amount in calico; carrying home,

18 yards stout shirting calico, at 4d.....	6	0
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Thus, for about six pounds, four of which are contributed by themselves, twenty families begin the year with a very comfortable stock of clothing: and by continuing the plan for some years, and having bedding one year and clothing another, I find they keep both in good order. Some, who have no children, are admitted by paying sixpence per month; and though they derive no pecuniary advantage from the Society, they are yet thankful to have their savings taken care of, and laid out to the best advantage.

I know that populous towns and large villages can do good on a much larger scale; for a neighbouring clergyman has established a somewhat similar Society, in which nearly one hundred pounds are invested and distributed annually: but my endeavour is to show what may be done with a *very small sum*, and how valuable a penny, regularly laid by, may become in a year.

Let us all remember and act upon that beautiful exhortation in the Communion Service: Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity."

META RILEY.

POPULAR MISTAKES RESPECTING THE CHURCH OF ENGLAND.

It is asserted by some persons, and from the boldness of the assertion, believed by too many, that the members and friends of the Church of England are doing nothing for the religious instruction of the people. We think the following facts will convince our readers that such assertions are not true.

NEW CHURCHES.—The following tabular form will present the reader with the proceedings of the friends of the Church, in the Diocese of Chester, during the last year; and prove to a demonstration that the Church of England is not altogether indifferent to the religious wants of the population.

CHURCHES COMPLETED AT	SITTINGS	COST.
Rainhill	400	£850
Halewood	350	900
Bolton, Emmanuel	700	2,200
Adlington	600	1,560
Preston, St. Thomas	1,000	3,500
Holme	500	750
Clitheroe, St. James's	700	1,400
Walmsley	650	2,600
Tonge	500	1,900
Broughton	1,200	5,500
Cheetham Hill	1,500	14,000
Openshaw	850	4,500
St. Helen's.	800	3,200
Staly Bridge	1,000	4,000
Newton	820	2,100
Hurdsfield	900	2,500
Marthal	200	600
	12,670	52,060

Thus, in the diocese of Chester alone, there has been lately produced an increase of Church accommodation for 12,670 persons, at an expense of 52,060*l*.

METROPOLIS FUND.—This fund, commenced by the Bishop of London, for the purpose of erecting fifty New Churches within the city of London, amounts to 137,213*l*. 8*s*. 9*d*. In addition to which 33,260*l*. 15*s*. 10*d*. have been collected for the purpose of erecting ten churches in the district of Bethnal Green, London. Thus, in a very short time, will have been reared forty-one new churches, each with its clergyman

and its sub-parochial district—a striking proof of what energy and vigorous exertion may effect; indeed a marvellous instance of success, when we recollect that the idea originated with the Bishop in the year 1836, and that a rich harvest of fruit is received from that good seed in the beginning of the year 1840. These facts are presented to the readers of *The Village Churchman*, to shew them, as it is purposed to do from time to time, that the zeal of Christian liberality still burns brightly upon the altars of our Church, and that her members are putting forth their energies to make her what she ought to be, the church for the people.

THE BIBLE.

PROPHECY.

Prophecy is a miracle of knowledge—a declaration of something future, beyond the power of human sagacity to discern or to calculate; and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God.

Concerning the Spirit of prophecy, the Holy Ghost hath taught that prophecy “came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. i. 21.) Concerning the prophets of the Old Testament, they were sometimes called “seers;” but before the days of Samuel we do not meet with the name. (See 1 Sam. ix. 9.) Hence, afterwards, we read of God, David’s seer. (1 Chron. xxi. 9.) So again, Heman, the King’s seer. (1 Chron. xxv. 5.) The difference, it should seem, between the prophet and the seer lay in this,—the prophets were inspired persons, to *predict* the will of Jehovah, either by word of mouth or writing; the seer *committed to writing* the Records of the Church. Hence we read concerning the acts of Manasseh, “they were writ among the sayings of the seers.” (2 Chron. xxxiii. 19.)

It may be observed that the prophetic writings in the Scriptures are generally arranged under the two divisions of the writings of the *four* greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and the writings of the *twelve* minor prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These distinctions of greater and lesser prophets are not given to them from the most distant idea that the writings of the

lesser prophets are less important than those of the greater, but wholly on account of the length of their prophecies. All are alike given by inspiration of God, and all alike give witness to Jesus; for "*the testimony of Jesus is the Spirit of prophecy.*" (Rev. xix. 10.)

The Scripture prophecies form a regular chain or system, which may be reduced to four classes, viz.,

I. Prophecies relative to the Jewish Nation in particular. In this division may be included predictions concerning the posterity of Abraham. Gen. xii. 1., xli. 3, &c.,—concerning Ishmael, Gen. xvi. 10-12. xvii. 20. xxv. 12-18, &c.

II. Prophecies relating to the neighbouring nations or empires. Thus, concerning Tyre, Ezek. xxvi. 3-5. 14-21. Egypt, Isa. xix., Jer. xliii. 8-13. Ethiopia, Isa. xlviii. 1-6. xv. 3-5. Ninevah, Nahum i. 8-9. ii. 8-13. iii. 17-19. Babylon, Isa. xlii. 4, 19-22. xlv. 27, &c.

III. Prophecies directly announcing the Messiah, Gen. xlix. 10. Dan. ix. 24-27. Haggai ii. 6-9. Malachi iii. 1.

IV. Prophecies by Jesus Christ. Respecting the circumstances of his own death, Matt. xvi. 21. Mark x. 33, 34.—Of his Resurrection, Matt. xvi. 21. xxvi. 32. fulfilled in Matt. xxviii.—The Descent of the Holy Spirit, Luke xxiv. 49. Mark xvi. 17, 18, fulfilled in Acts ii. &c.

With these few general observations we take leave of *The Village Churchman* for the present month, purposing to renew this subject in its practical bearings in our next number. In the mean time we would observe, that whilst some persons think that prophecy is attended with so many difficulties, it had better not be considered at all, the sacred writers urge us to this consideration. St. Peter says, "*We have also a more sure word of prophecy, whereunto ye do well that ye take heed.*" (2 Pet. i. 19.) And St. John declares of the most difficult book of prophecy, "*blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.*"—Rev. i. 3.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

(Continued from Vol. II. page 13.)

OF THE VERSICLES BEFORE THE LORD'S PRAYER.

THE congregation having now their consciences absolved from sin, their affections warmed with thanksgiving, their un-

derstandings enlightened by the Word, and their faith strengthened by a public profession, enter solemnly in the next place upon the remaining part of divine worship, viz., supplication and prayer, that is, *to ask those things which are requisite and necessary, as well for the body as the soul.*—See *Exhortation*.

But because they are not able to do this without God's help, therefore the minister first blesses them with *the Lord be with you*; and they return his salutation, by saying, *and with thy Spirit*.

Let us pray.]—In the heathen sacrifices there was always one to cry *hoc agite*, or to bid them mind what they were about. And in all the old Christian Liturgies the deacon was wont to call often upon the people, *let us pray earnestly*; and then again, *let us pray more earnestly*. And the same vehement and earnest devotion does our church call for in these words, *let us pray*; warning us thereby to lay aside all wandering thoughts, and to attend to the great work we are about: for though the minister only speaks most of the words, yet our affections must go along with every petition, and sign them all at last with a hearty AMEN.

Lord have mercy upon us.]—But being unclean, like the lepers recorded by St. Luke, before we come to address ourselves to God, we begin to cry, *Lord have mercy upon us*; lest, if we should unworthily call him *Our Father*, he upbraid us as he did the Jews, "*If I be a father, where is mine honour?*" And it is to be observed that the Church hath such an awful reverence for the Lord's Prayer, that she seldom suffers it to be used without some preceding preparation.

As to the original of this form, it is taken out of the Psalms vi. 2. li. 1. cxxiii. 3, where it is sometimes repeated twice together; to which the Christian Church hath added a third, viz, *Christ, have mercy upon us*; that so it might be a short litany or supplication to every person in the blessed Trinity.

OF THE LORD'S SUPPER.

The minister, clerk, and people being prepared in the foregoing manner, are now again to say *the Lord's Prayer with a loud voice*. For this consecrates and makes way for all the rest, and is therefore now again repeated.

OF THE VERSICLES AFTER THE LORD'S PRAYER.

Before the minister begins to pray alone for the people, they are to join with him, (according to the primitive way of praying) in some short versicles and responsals taken chiefly

out of the Psalms, and containing the sum of all the following collects :—

To the first, *O Lord shew, &c.*,—*and grant us, &c.* answers the Sunday Collect, which generally contains petitions for mercy and salvation. To the second, *O Lord save the Queen—and mercifully, &c.* answers the prayers for the Queen and the Royal Family. To the third, *Endue thy ministers, &c.—and make thy chosen, &c.*; and the fourth, *O Lord save, &c., and bless thine, &c.*, answers the collect for the clergy and people. To the fifth, *Give peace in, &c.—because there is, &c.*, answers the daily collects for peace; and to the last, *O God make clean, &c.—and take not, &c.* answer the daily collects for grace.

When the minister comes to these versicles, he is to *stand up*—a position different from that in which he offers up for the prayers of the congregation. The scriptural character of these versicles may be learned from the following table.

O Lord shew thy mercy upon us	}	Ps. lxxxv. 7. l. 23.
And grant us thy salvation		
O Lord, save the Queen	}	1 Sam. x. 24. 2 Kings xi.
And mercifully hear us, &c.		
Endue thy ministers, &c.	}	12. Ps. xx. 9.
And make thy chosen people, &c.		
O Lord save thy people	}	Ps. cxxxii. 9-16.
And bless thine inheritance		
Give peace in our time, &c.	}	Jer. xxxi. 7.
Because there is none other, &c.		
	}	Ps. xxviii. 9. lxxiv. 3.
	}	Ps. cviii. 12. Is. xxvi. 12.
	}	Ps. lx. 11. Ex. xiv. 14.
	}	2 Chron. xxxii. 8.
	}	Ps. xxxiii. 16.
O God make clean our hearts, &c.	}	Ps. li. 10.
And take not thy Holy Spirit, &c.		
	}	Ps. li. 11.

NOTICES OF BOOKS.

Village Conversations on the Liturgy of the Church of England. By the Right Rev. George Davy, D.D., late Dean of Chester, now Bishop of Peterborough. Society for Promoting Christian Knowledge, London. 1838. 18mo. cloth boards.

THIS beautiful little work, got up in an elegant manner, with superior wood engravings, and at a very low price, ought to be widely known. We are quite sure that it has only to be seen to be purchased. We are happy to find that the Society for

Promoting Christian Knowledge are issuing many works of great literary character, and in a most attractive form. This has been long a desideratum, which we rejoice to see so effectually supplied.

Jewel's Apology with an Index. Published by the Prayer Book and Homily Society.

IN these times, when the desire for reading is so extensively prevalent, it is delightful to think that the leading Church Societies are directing their attention to the publication of works of standard character and value. No member of the Church of England ought to be without this little book, and few are in such straitened circumstances that they need be destitute of it. It is our intention occasionally to make short extracts from Jewel.

*The Church of England Quarterly Review, January 1840.
London: W. E. Painter, 342, Strand.*

AS usual abounding in talent and argument, both of which are directed to the defence of the Church of England, the discouragement of vices and the maintenance of true religion and virtue. We regret to find from the leading article, that the former Editor has been compelled to resign his post, because his "health will no longer allow him to conduct it:" but that regret is lessened by the proof which the present number affords, that the Editorial department has fallen into hands fully competent to the responsible task. The character of the Work almost precludes us from making quotations for a work like *The Village Churchman*, the object of which is to circulate information amongst a class of readers so far removed from the readers of the Church of England Quarterly.

*Anti-Socialism; a new periodical, Edited by John Brindley and entitled, "The World as it is." Published weekly
To be had of all booksellers.*

WE rejoice at the appearance of such a publication, and we are sure, that in such Editorial hands, it will be ably conducted, and highly beneficial to the cause in which it is engaged.

THE LIFE OF MR. RICHARD HOOKER.

Abridged from Izaak Walton.

(CONTINUED FROM P. 16.)

But the cloud of that persecution and fear ending with the life of Queen Mary, the affairs of the Church and State did then look more clear and comfortable ; so that he, and with him many others of the same judgment, made a happy return into England about the first of Queen Elizabeth ; in which year this John Jewel was sent a commissioner or visitor of the Churches of the western parts of this kingdom, and especially of those in Devonshire, in which county he was born ; and then and there he contracted a friendship with John Hooker, the uncle of our Richard.

About the second or third year of her reign, this John Jewel was made Bishop of Salisbury : and there being always observed in him a willingness to do good, and to oblige his friends, and now a power added to his willingness, this John Hooker gave him a visit in Salisbury, and besought him for charity's sake to look favourably upon a poor nephew of his, whom nature had fitted for a scholar, but the state of his parents was so narrow that they were unable to give him the advantage of learning ; and that the Bishop would therefore become his patron, and prevent him from being a tradesman ; for he was a boy of remarkable hopes. And though the Bishop knew men do not usually look with an indifferent eye upon their own children and relations, yet he assented so far to John Hooker, that he appointed the boy and his schoolmaster should attend him about Easter next following at that place ; which was done accordingly ; and then, after some questions and observations of the boy's learning, and gravity, and behaviour, the Bishop gave his schoolmaster a reward, and took order for an annual pension for the boy's parents, promising also to take him into his care for a future preferment ; which he performed ; for, about the fifteenth year of his age, which was *anno* 1567, he was by the Bishop appointed to remove to Oxford, and there to attend Dr. Cole, then President of Corpus Christi College ; which he did ; and Dr. Cole had (according to a promise made to the Bishop) provided for him both a tutor (which was said to be the learned Dr. John Reynolds) and a clerk's place in that College ; which place, though it were not a full maintenance, yet with the contributions of his uncle, and the continued pension of his patron, the good Bishop, gave him a comfortable subsistence. And

in this condition he continued unto the eighteenth year of his age, still increasing in learning and prudence, and so much in humility and piety, that he seemed to be filled with the Holy Ghost, and even like St. John the Baptist, to be sanctified from his mother's womb, who did often bless the day in which she bare him.

To be continued.

MISCELLANEA.

THE TERM "CATHOLIC."—The term *Catholic* is falsely arrogated to herself by the Church of Rome; the term is *Greek*. In the three *creeds* it is retained instead of being translated; but in the *superscriptions* to the *Epistles* of St. James, of St. Peter, and St. John, it is rendered by the word *general*; the simple meaning of the word is *universal* or *general*. By the Church of Rome it is used in a peculiar and restricted sense, including only the members of her own communion. The *Catholic Church* is the *Universal Church* of Christ, embracing within its pale all who hold the faith once delivered to the Saints. The church is *Catholic* as to time, for it has never failed; there ever has been a Church on the earth. It is *Catholic* as to place and persons, for it is not confined to one country or people.

"Rome is not the *Catholic Church*, for she is not the *universal Church*, nor does she retain the *faith*. To call the *papacy* the *Catholic Church* is as absurd as it would be to call the *little finger* the *whole body*. It would be putting a *part* for the *whole*. In the fifty-fifth *canon* of the Church of England, the term *Catholic* is admirably defined:—"Christ's *Holy Catholic Church*, that is, the whole congregation of Christian people throughout the whole world."—*Lathbury*.

Bingham says Book I. chap III. "the *Apostolic Church of Christ*" is an organized society or brotherhood, endowed with great and glorious privileges, consisting of duly baptized Christians, and duly authorized ministers."

"Of this body we speak when we profess our faith in '*one Catholic and Apostolic Church*.' It is called '*one*' because it is essentially indivisible: '*Catholic or universal*,' because it embraces, or desires to embrace, the whole world; '*Apostolic*,' because it was founded by the Apostles, retains the Apostolical succession of ministers, and continues 'in the Apostles' doctrine and fellowship.' It is also called '*holy*,' not on account of its absolute holiness, but because it has received many

great and holy privileges, even as Jerusalem was called 'the holy city,' notwithstanding the sinfulness of many of its inhabitants. In truth, the visible church upon earth is a *net*, which encloses all manner of fishes, both good and bad; or a *field*, in which the wheat and tares grow up together, and are not to be separated till the great day of harvest."

Gresley's "*Portrait of a Churchman*."—The name *Protestant*, it is said, was not known in primitive times: neither was the term *Papist* or *Roman Catholic*. The *Protestant religion*, however, is only another name for *Primitive Christianity*, but *Popery* is the corruption of the Gospel. After the return from the Babylonian captivity, the enemies of the Jews, like modern Papists, might have asked, "Where was your Church before Ezra?" the Jews would have replied, "Our *religion* was in the *Books of Moses*, but our *Church* was in bondage, from which it was delivered by Ezra." So, before Luther, our religion was in the *Bible*, but our Church was in bondage in *mystical Babylon*. It is true, we left the Church of Rome, but we did not leave the *Scriptures*, nor the *primitive Church*, nor the doctrines of the *first four Councils*."—*Lathbury*.

"It is a common question, 'Where was your religion before Luther?' To which we answer, our religion was where it always was, and where it still is, and where Popery never can be found—it was in the Bible. Our Reformers were not *destroyers*, they were *restorers*. Not one stone was added to the edifice. The untempered mortar, by which the building had been for many ages almost concealed, was merely removed, and the ancient structure was exhibited in all its original beauty."—*Lathbury*.

T R E A S U R Y.

"The newspapers, which in this retired place are the chief sources of our intelligence, give us but a dark view of what is passing. A spirit of discord is spreading in the nation, and we have hints and items respecting ecclesiastical matters, which, I hope, are premature and without sufficient ground. But whatever storms may arise, there is an infallible and almighty Pilot, who will be a sun and a shield to those who love him. I endeavour to answer all fears respecting political matters with the sure declaration of the Word of God. Such as Psalm xcix. 1, and xxix. 10, 11, Is. viii. 12-14, and li. 12, 13,

John iii. 35, &c. Jesus is King of kings, and Lord of Lords, King of the Church, and King in the nations who doth His pleasure in the armies of heaven and among the inhabitants of the earth. Therefore by faith in Him we may adopt the triumphant language of Psalms ii., xxvii., xlvii., and cxviii., for the Lord is good, a stronghold in the day of trouble, and knoweth how to deliver them that trust in Him. O, Sir, what a light does the Gospel of Christ throw upon the world when our eyes are open to receive it! Without it all would be uncertainty and perplexity; but the knowledge of His person, blood, and righteousness: of the love He bears us, the care He exercises over us, and the blessings He has prepared for us; this knowledge gives peace and stability to the soul, in the midst of all changes and confusions. And were it not for the remaining power of unbelief in our hearts, which fights against our faith, and damps the force of divine truth, we should begin our heaven even while we are upon earth. We have need to adopt the Apostle's prayer, and to say, 'Lord increase our faith.'"—*Newton's Letters.*

"When thy conscience is thoroughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods, and whole seas of sin, to terrify thee and draw thee from Christ, then arm thyself with such sentences as these:—Christ the Son of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies; wherefore, if Satan say, Thou art a sinner, and therefore must be lost—then answer him and say, No; for I fly to Christ, who hath given himself for my sins, and therefore Satan, in that, thou sayest I am a sinner, thou givest me armour and weapons against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet."—*Luther.*

THE REV. LEGH RICHMOND'S PARENTAL ADMONITION ON DRESS.

"Aim at great neatness and simplicity. Shun finery and show."

"Be not in haste to follow new fashions."

"Remember, that with regard to dress, Christians ought to be decidedly plainer and less showy than the people of the world. I wish it to be said of the females of my house—'With what evident and becoming simplicity are the daughters of Simplex attired.'"

POETRY.

MIDNIGHT MUSINGS.

BY ROBERT STORY.

(For the Village Churchman)

'Tis not by day, however bright
 The beauty of the day may be—
 'Tis in the night, 'tis in the night,
 My holiest musings dwell on thee.

'Tis true thy glorious hand I view
 In every leaf that decks the tree,
 And not a flow'ret blooms in dew
 But wakes some lovely thought of Thee !

'Tis time the mountain soaring high,
 The river rolling to the sea,
 The blue and boundless stretch of sky
 Bid the awed spirit turn to Thee.

But few and brief such feelings are—
 From business and from day they flee ;
 Ten thousand nameless chances jar
 On bosom-chords attuned to Thee.

'Tis in the *night*—when nought around
 The ear can hear, the eye can see—
 When all seems laid in sleep profound,
 Except my watching soul and Thee.

'Tis then, my God, I feel thy power
 And love, from all distraction free ;
 My such is Heaven in that high hour—
 Thou'rt round me—I am wrapp'd in Thee !

TO THE CLERGY AND MEMBERS OF THE CHURCH
 OF ENGLAND.

The Editor of the VILLAGE CHURCHMAN desires to solicit the kind assistance of the Clergy and Members of the Church of England in its circulation amongst their friends. From the very low price at which it is sold, it can only be continued by an extensive circulation. A very slight effort would be necessary to make it widely known.

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

FEBRUARY XXIX DAYS.

3rd MOON, New.....	1h. 59m. aft.	SUN rises 7 25	sets 4 35
10th ——— First Quarter ..	4h. 4m. aft.	— do. 7 12	do. 4 48
17th ——— Full	1h. 53m. aft.	— do. 6 59	do. 5 1
25th ——— Last Quarter.....	10h. 51m. mor.	— do. 6 44	do. 5 16

The Sunday Letters are E, D.

MORNING LESSONS.

EVENING LESSONS.

1 Sat	Clock fast 13 52	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2 SUN	4 Sun. after Epiph.	Isaiah 57	Mark 2	Isaiah 58	1 Cor. 14
3 Mon	[Pur. or Cand Day.*	Exod. 12	3	Exod. 13	15
4 Tus		14	4	15	16
5 Wed		16	5	17	2 Cor. 1
6 Thrs		18	6	19	2
7 Frid	Clock fast 14 28	20	7	21	3
8 Sat		22	8	23	4
9 SUN	5 Sun after Epiph.	Isaiah 59	Mark 9	Isaiah 64	2 Cor. 5
10 Mon		Exod. 33	10	Exod. 34	6
11 Tus		Levit. 18	11	Levit. 19	7
12 Wed	Length of Day 9 42	20	12	26	8
13 Thrs	Clock fast 14 34	Num. 11	13	Num. 12	9
14 Frid	Valentine, O. Can. D.	13	14	14	10
15 Sat	Camb. Term div. m.	16	15	17	11
16 SUN	Septuagesima Sunday	Gen. 1	Mark 16	Gen. 22	2 Cor. 12
17 Mon	Day increased 2 18	Num. 22	Lu. a. 1	Num. 23	13
18 Tus		24	-1 v. 39	25	Gal. 1
19 Wed		27	2	30	2
20 Thrs		31	3	32	3
21 Frid	Clock fast 14 0	35	4	36	4
22 Sat		Deut. 1	5	Deut. 2	5
23 SUN	Sexagesima Sunday	Gen. 3	Luke 6	Gen. 6	Gal. 6
24 Mon	Camb. Term div. n.	Deut. 5	7	Deut. 6	Eph. 1
25 Tus	St. Matthias.	Wisd. 19	8	Ecclus. 1	2
26 Wed		Deut. 7	9	Deut. 8	3
27 Thrs	Length of day 10 40	9	10	10	4
28 Frid		11	11	12	5
29 Sat	Day increased 3 4	13	Matt. 7	14	Rom. 12

* Purification or Candlemas Day. Morn. Wisd. 9.—Even. Wisd. 12.
a To ver, 39.

The Editor desires to inform the readers of the "Village Churchman," that the article extracted from the *Herald*, and inserted page 18 of the January number of this Magazine, was not inserted by his authority.

THE
VILLAGE CHURCHMAN.



No. XXVII.]

MARCH, 1840.

[NEW SERIES.]

ORIGINAL PAPERS.

THE PROTESTANT EXILES OF ZILLERTHAL.

At a time like the present, when every thing connected with Protestantism is so deeply interesting, we have thought that a brief account of the Persecutions and Expatriation of the Protestant Exiles of Zillertal, on separating from the Romish Church, and embracing the Protestant Faith, cannot but be acceptable to the readers of the *Village Churchman*. If further information be desired, we refer to a small work, under the same title as this Article, translated from the German of Dr. Rheirwald, of Berlin, by John. B. Saunders. 12mo. London: Hatchard and Son; Nisbet.

As the Zillertal, or the Valley of the Ziller, does not afford sustenance for the whole of its native population, the inhabitants are accustomed to travel into the neighbouring countries for commercial purposes. During these journeys some of them became acquainted with the pure doctrines of the Gospel, and on their return home they carried with them the Holy Scriptures and other religious books. The Bible found a well prepared soil, and, amidst the darkness of Popery, a revival of true religion commenced, which continued to make rapid progress. Between the years 1830 and 1832, two hundred and forty persons were disposed to renounce the errors of Popery. In 1832, when the late Emperor Francis II. visited Innsbruck, they sent three of their body as a deputation, whom he courteously received, but expressed his dissatisfaction

at their quitting the Romish Church. When the deputies replied, that "their consciences did not permit them, otherwise they should be hypocrites;" the Emperor rejoined, that he did not wish it, and promised to see what could be done for them, and that he would not forget them, nor believe any thing bad of them. Notwithstanding this favourable reception, the condition of the Zillertalers remained unaltered. Their adversaries declared their protestations to be "lies," and requested that their petition might not be granted. Sometimes the tidings from Vienna were favourable, and sometimes the reverse: but their faith became the more confirmed in proportion as their sufferings were prolonged, and their numbers increased. On the death of the benevolent Francis II. the condition of the protesting Christians of Zillertal became more oppressive.

They saw themselves, indeed, in an unhappy dilemma. *In heart* devoted to the Protestant Church, they yet could not, and dared not turn to it. From the Romish Church *inwardly* separated, they yet *formally* belonged to it, as not having received their dismissal, and because their civil relationships were manifoldly implicated with the ecclesiastical. It thus occurred that their religious life assumed the following forms:—

1. The new-born children of those inclined to Protestantism were brought without consent into the Romish Churches, and there baptised.
2. The grown up children, as soon as they had attained the age prescribed by law, were constrained to attend the Romish Schools, and receive the *Sacrament of the Lord's Supper*, which in those countries is administered to children at the age of eight or nine years.
3. The Romish *rite of marriage* was refused to those disposed to Protestantism.
4. Both in Sermons and the Confessionals the Romanists were warned against all intercourse with them, and the poor were forbidden to ask any aims or shelter from the Protestants; neither were domestics or labourers to receive from them any employment.
5. The priests came to the sick, admonishing them to recant and to be reconciled to the Church, promising them on this condition the holy viaticum.
6. Those who died holding sentiments opposed to the Church, were not received into the Romish burial ground; their Bibles and other edifying books were taken from them by the priests: and on one occasion, at the close of a long conference held at Küppach, the priest concluded with this wish, "that the Lord Jesus Christ would come into the room, that I might say to him, 'see! these are the people; DESTROY THEM AT ONCE BY CONSUMING

THEM INTO HELL FIRE.'” At length, despairing of obtaining from the Austrian Government (which it will be remembered is Popish) the free and public exercise of their religion, they deputed one of their body, in the name of his four hundred and thirty or four hundred and forty brethren, to implore the assistance of the King of Prussia (who is a Protestant), and whose interference in their behalf had previously been requested by his late Majesty King William IV., that Potentate despatched one of his chaplains to Vienna, who negotiated the affair with the Austrian Government.

Being now permitted to depart from Austria, they took their way through the Imperial States, Salzburg, the archduchy, Moravia, and Bohemia. When a small company of them (for they went in companies) arrived in Wels and in Scharthen, the seat of the Protestant superintendent, the inhabitants opened their houses to receive them. Here they met with unkindness from the opposite party. A Romish priest, after accosting the Zillertalers with a certain show of kindness, proceeded to harsh words, and concluded—“Now you are going to the place you belong to, even the desolate Riesengeberg: few of you, however, will arrive there; most will perish on the way through Bohemia.” “That does not trouble us,” replied an artisan; “if we live, we live to the Lord; if we die, we die to the Lord.”—On Sunday (the day after) the tenth of September, they distributed themselves in the chapels at Scharthen, Wallen, and Efferding.

There the congregation devoted the front seats around the altar to the strangers. The service began with the hymn, “Christ says, come, follow me, &c.” After this, Pastor Kotschy commenced his discourse with these lines of Terstegen’s:—

“Forget not God’s free grace and love,
Nor from him e’er depart;
While many thousands harden’d prove,
His mercy won thy heart.”

He then acquainted the congregation with the fortunes the Zillertalers, and strikingly reminded them of the banishment, a century, before of the Saltzburghers, who then sang.

“A wandering exile here I roam,
No other name is mine;
For God’s truth driv’n from land and home;
Yet I will not repine,
Since thou, my Saviour, didst for me,
The path of grief not shun;
So that I may but follow thee,
Let all thy will be done.”

The sermon was founded especially on the Epistle for the

day, Eph. iii. 18, &c., after which the congregation sang the hymn commencing,

"Glory and praise to God most high," &c.

This ended, there followed a baptism, then a confession, and the holy Eucharist. As it was all new to the Tyrolese, they remained silent spectators in the church.

Our limits oblige us to be brief; we must therefore pass over the very interesting journey of these exiled Protestants, and just take a glance at them in one of the towns appointed for their abode. In the town of Schriedeberg they met with the kindest reception from the inhabitants. On Sunday the 24th of Sept., those who had first arrived attended divine service in the Protestant Church. Pastor Sussenback offered on their behalf an earnest prayer: Pastor Neumann, in his Sermon, admonished the congregation to receive the Tyrolese with love as their Christian brethren, remarking on the powerful faith by which they must have been actuated to forsake house and home, their native country, friends and kindred, and all that man in this life holds most dear, in order to attain liberty of conscience and belief.

On the 8th of Oct. they all came to the church to observe a day of public thanksgiving for their happy arrival. The Zillertalers assembled in the great open place before the church, at the doors of which the clergy stood to receive them. The hymn was sung,

"When Christ his Church defends,
All hell may rage and riot,
Nor mortal foes nor friends
Shall give her long disquiet;
He who at God's right hand doth sit
Shall quell all foes beneath her feet," &c.

The church doors were now thrown open, and the clergy led in the people, singing the hymn—

"Up, Christians, ye who in Him trust,
And let no threats affrighten."

To the exiles were allotted the seats on the right and left before the altar. Divine service commenced with the hymn,

"In thee, O God, I put my trust;"

then followed an address from the altar; and the whole was concluded by singing,

"Now thank God, one and all," &c.

The church could hardly contain the crowds that streamed in from all directions; while all manifested the most heartfelt interest and sympathy.

The 13th of Oct., being the birth-day of their noble bene-

factress, the Princess Marianna of Prussia, the school was consecrated, and the school-master inducted ; after which the president of the province, Dr. Von Merckel, addressed first the children, and then the adults, saluting them all as the new subjects of the king. Thus we have traced these Protestants from the land of their nativity to the land of their exile, and in the history connected with them we learn two things :—1. That Popery is the same in its persecuting spirit that it ever was ; and 2. That God has yet a faithful people, who count not their lives or any worldly goods dear to them, so that they may win Christ and be found in him ; yea who, like Moses, esteem the reproach of Christ greater riches than the treasures, having respect to the recompense of the reward.

The Zillerthalers, after being exposed to various trials and privations in their journey, were finally located in the domain of Edmandorf in Upper Silesia, where they are now residing happy and grateful.



CONFIRMATION.

WE purpose to give a very brief address on Confirmation, satisfying ourselves with merely stating the *nature* of this interesting ordinance, and *what is required* of those who would attend upon it in a proper, scriptural, and beneficial manner. If further information be desired, we refer to a short Address on Confirmation by the Rev. Robert Simpson, M.A. Second Edition, W. Dearden, printer, Carlton-street, Nottingham.

Our readers are desired to refer to Acts viii. 13-17. "Then Simon, &c."

1. If it be enquired, *whence* is the ORIGIN of Confirmation? We answer, it is as old as the days of the Apostles, and evidently referred to in the New Testament. For instance, where St. Paul enumerates the *principles* or *fundamentals* of religion in his Epistle to the Hebrews, vi. 1. 2, he, mentions, after the "*doctrine of baptisms*," the "*laying on of hands*." Here we have the rite of Confirmation. For other passages of Scripture the reader is directed to the following—Acts xiv. 21. 22., xv. 32. 41., xix. 1-6.

2. The *persons administering* this rite were the APOSTLES, and their successors the BISHOPS. We find that when Philip "went down to the city of Samaria he *preached* Christ unto them, and he baptized," but he did not *confirm* them. This rite was administered by the Apostles, Peter and John; and we read "when they were come down, they prayed for them that they might receive the Holy Ghost: then they laid their hands upon them, and they received the Holy Ghost." Acts viii. 14-17.

3. The *subjects* of this ordinance were those already admitted into the outward and visible church by the rite of baptism.

4. As to the *nature* of this institution, it may be simply explained in a few words. It is "the publicly taking upon ourselves the vow and promises made for us by our god-fathers and godmothers in our baptism." The word means to strengthen, renew, and ratify, and establish.

Now, what is required of those who present themselves to the Bishop to be confirmed, is not merely the being able to say the Creed, the Lord's Prayer, and the Ten Commandments in the "Vulgar Tongue," (See Prayer Book,) but the having a proper understanding of the spiritual character of the ordinance, and an earnest desire to be made the happy receiver of all those blessings of which it may be made the means of conveyance. It is highly important that the young subject for confirmation should enter upon this solemn duty in a spirit of prayer and watchfulness, and in a humble dependence upon the grace of God. If these things be not attended to, the blessing to be derived from this institution will not be enjoyed, and the promises in it made will not be fulfilled.

Very beautiful is the address of the Greek Church to her *young* members, after Confirmation. "The bonds are now sealed, and Christ, who is in heaven, hath received them. Remember your promise, and fulfil your engagements, which

will be produced openly at the day of judgment. Take heed, ye blush not at Christ's awful tribunal, where all the powers of heaven tremble, and where all mankind must stand to be judged; and where the devil will be present to accuse you, saying, 'Lord, this person *in word* renounced me, but *in deed* was my servant.' The angels will sigh, and holy men bewail your misery. But father and mother cannot help you—brethren and friends will not own you: but every man will be naked and destitute; consider, therefore, and provide for your security."

CHURCH BELLS.

THE CURFEW.

In our last number, we promised to make a few additional remarks on the different names given to bells, and uses to which they were applied. We have spoken of the *Passing Bell*, we now come to speak of the *Curfew Bell*.

The *Couvre-feu*, or *Curfew Bell*, the name of which is almost proverbial with us, is commonly supposed to have been introduced by William the Conqueror, and to have been imposed upon the English as a badge of servitude. Henry, however, in his *History of Britain*, 4to. vol. iii. p. 567, says that this opinion does not seem well founded. For there is sufficient evidence that the same custom prevailed in France, Spain, Italy, Scotland, and probably in all the countries of Europe at the same period, and was intended as a precaution against fires, (which its name implies,) which were then very frequent and very fatal, when so many houses were built of wood. The practice of ringing the *curfew-bell*, that all people should put out their fires and lights at eight o'clock, is said to have been observed to its full extent only during the reigns of the first two Williams (See *Brand's Popular Antiq.* 4to Ed. vol. ii. p. 136.

PASSING BELLS.

I have noted it to be the fashion here amongst you, that when a neighbour dies, all his friends, in several parishes, set forth their bells, to give a general notice of his departure. I do not dislike the practice: it is an act of much civility, and fair respect to the deceased. And if the death of God's saints be, as it is precious in His sight, there is great reason it should be so in ours; and therefore well worthy of a public notification. But let me tell you, that, in other well-ordered places where I have lived, it is yet a more commendable fashion, that when a sick neighbour is drawing toward his

end, the bell is tolled to give notice of his dying condition, that all within hearing may be thereupon moved to pour out their fervent prayers for the good of that departing soul, sueing for mercy and forgiveness, and a clear passage of it to the approaching glory. If there be civility and humanity in the former course, there is more charity and piety in this. (Bishop Hall. Sermon 41. Talbot's Edition. Preached at Hingham, near Norwich, July, 1, 1655.)

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. III.

(For The Village Churchman.)

DAILY MERCIES.

■ THERE are some blessings so universal, and so regularly received, that we almost cease to estimate them at their real value, until circumstances that we cannot controul deprive us for a time of mercies we had lightly regarded—and one of these is sleep. Sleep, when fully considered, is a wonderful provision of our nature: we fearlessly commit ourselves to a state of unconsciousness, yet rise from it with our bodies refreshed, and our minds invigorated. Those functions necessary to life, such as respiration and circulation, of which we share in common with beings of inferior degree, continue in full exercise, while the reason lies dormant, which man claims as his peculiar privilege, and the will ceases to exert its sway. Night and repose, are of such regular recurrence, that they create in us no alarm; but unless Adam was divinely fore-warned of their approach, we can imagine, that surprise, if not fear, would arise in his breast, when he perceived the beauties of creation gradually disappear beneath the shade of night, and felt his own animation decline as sleep exerted its hitherto unknown influence upon his frame. Then, when the chaunt of birds broke the spell of slumber, and Adam beheld the morning mist melting away beneath the beams of the rising sun, and the beauties of Eden glistening in its refreshing dews, surely he would spring up with this grateful acclamation, "I laid me down and slept, I awaked, for the Lord sustained me." God dispenses his blessings as they are needed; the frame most wearied by labour, is most surely recruited by repose, for sleep is the poor man's heritage. Care may harass the statesman's slumber, anxiety prevent the merchant's rest, or the investigations of science encroach upon the student's hours of sleep; but

station, however high, cannot command refreshing slumber ; wealth, though mighty, cannot purchase it ; and though knowledge may be power, sleep eludes its sway, for narcotics, the only substitute it can discover, which bring to some a merciful alleviation of pain, haunt the pillows of others with such hideous visions as are but a mockery of that priceless blessing—"Tired nature's sweet restorer, gentle sleep." Oh do not let a blessing so unattainable by our own endeavours, yet so necessary to our comfort, be either unsought or unacknowledged—let us not lie down at night and rise in the morning like the brutes that know not from whose hand refreshment comes ! From the Bible, that golden treasury, where lie petitions suited to every time of need, we may "take with us words to the throne of grace." David was not unmindful of the source whence this and every mercy flowed, nor can we compose ourselves to rest with a more suitable aspiration than his, "I will both lay me down in peace and sleep, for thou Lord only makest me to dwell in safety ;" nor find a more humble acknowledgment for our waking moments than the words "I laid me down and slept, I awaked, for the Lord sustained me." There is one expression in the former passage which deserves our especial attention in peace. David felt the value of this blessing better perhaps than we do : he had known what it was to be hunted like a partridge upon the mountain, chased from city to city, and driven from his own people, to seek refuge in another kingdom ; he then could fully estimate the privilege of that peace which permitted him to "lie down in safety."

We also are the recipients of the "blessings of peace"—our land is for the most part the abode of tranquillity ; we are governed by laws, which are the security of the poor equally with the rich—but let ALL remember, that in individual obedience to those laws consists the general security. Let not the specious arguments of designing men induce *one* village churchman to swerve from the allegiance he owes to his sovereign, the obedience due to the laws of his country. The Bible, that unerring standard of right, assures us, that "the powers that be are ordained of God." Our blessed Saviour paid tribute to an alien monarch ; the apostle Paul commanded his converts to be subject to the higher powers, even when that power was vested in heathen hands—surely then we are bound to yield obedience to the one set over us by the constitution of our country, and held by the English Church to be its temporal head. Oh ! do not let us, by dissension and

ingratitude, provokes our God to let loose one of his severest judgments upon us ! War is even fearful ; but civil war, when brother's hand is armed against brother, and the homes of peace are desolated by the fury of fellow countrymen, is the most dreadful of all calamities. Yet even when eternal peace reigns without, tumults may rage within the bosom ; the habitation may be secured from assault, but no bolts or bars can exclude the terrors of an accusing conscience. The same God who preserved the king of Israel through perils by day, and perils by night, beheld the anguish of his spirit when the arrows of God's displeasure had pierced his inmost soul, and he bathed his couch with the bitter tears of repentance. The same powerful voice could alone promise pardon, and whisper peace ; and HE who was both David's Lord and David's Son, is yet rich in mercy to all who seek from him a pardon, signed (so to speak) with his own blood. Blessed is he whose transgression is forgiven, whose sin is covered ; and what other blessing can compete with the assurance, " thy sins are forgiven thee—go in peace." We may then not only lie down in peace, and take our necessary rest, but with equal confidence await the approach of that long sleep of which the first is a type and earnest.

Job speaks of death as the " King of Terrors." St. Paul exclaims " Oh death, where is thy sting !" HE whom Job foresaw as his " Redeemer," he whom the apostle both heard and saw, HE, and he alone, could despoil the strong man armed, overcome the King of Terrors, and trample him beneath his feet, and in Him, the captain of our salvation, we are made more than conquerors. Our bodies may say to the worm, thou art my sister, but our souls, ransomed at so great a price, cannot surely share in the long slumber ; they must ascend to the presence chamber of the Most High, and while they unite in the heavenly anthems, joyfully await the consummation of their bliss, when the worn tenement that was " sown in weakness shall be raised in power."

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. III.

THE NAVAL AND MILITARY BIBLE SOCIETY.

About sixty years ago, a considerable number of soldiers were assembled in Hyde Park, London, to preserve order and peace in the Metropolis ; but they were a sad disorderly set

themselves, and their morals and habits were almost as bad as they could be. A thought struck an humble individual, who witnessed their conduct, that if the word of God could be spread among them, their depraved manner might be, in some degree, corrected. The late John Thornlase, Esq., whose history is well known in the Annals of Benevolence, to whom this thought was mentioned, at once gave one hundred pounds to follow it up, and soon afterwards added another hundred pounds to it.

The next year the society was formed, and was called "The Bible Society," as at that time there was no institution for the sole purpose of distributing the Holy Scriptures. Sermons were preached by the clergy on account of the Society, and money was collected, so that in fourteen years 22,000 Bibles had been issued, some to the Navy, but most of them to the Army. When the British and Foreign Bible Society was formed in 1804, it was necessary to alter the name of the institution, and since that time it has been called "The Naval and Military Bible Society." In 1814, the Bibles and Testaments issued had amounted to 84,000, collections yielded nearly 3000*l.*, and Subscriptions and Donations almost 2000*l.* Patronage increased: Bibles were given to the Navy and Army. The late Duke of York, the Commander in Chief, became the Patron of it. His Royal Highness the Duke of Gloucester and Prince Leopold were Vice-Patrons. The Archbishop of Canterbury, the President; the Archbishop of York, the Duke of Wellington, and several of the Bishops, many of the Nobility, Admirals, Officers, and Gentlemen, Vice-Presidents. His late Majesty approved of a plan which was formed, to allow every soldier who could read, a Bible and a Prayer Book gratis. The Society did not give the Bibles, but supplied them at two shillings each copy less than the cost price; Government paid the rest. The same plan was extended to the European troops in the service of the East India Company. The number of copies issued in all by the Society is above three hundred thousand.

Many of the soldiers and sailors highly value their Bibles. An Officer in the Artillery stated that the greater part of his men had asked to put by part of their pay for the benefit of the Society. An Officer on board a frigate at Spithead wrote word that most of the seamen, and the whole of the Marines in the ship, had volunteered a day's pay for the same purpose. One of the Bishops, at an Anniversary Meeting of the Society, when the late Duke of York occupied the chair, informed the audience that many instances had come to his knowledge.

that the soldiers in the day of battle had been supported and comforted by such passages of Holy Writ as this, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell," Mat. x. 28. A military officer at another meeting stated that on the field of Waterloo, after the battle, among the French soldiers that were slain and wounded, abundance of songs and ballads were found of a profane character, whereas in the hands and possession of many of the English soldiers, Bibles, Testaments, Prayer Books, and Religious Tracts, were discovered; from which circumstance, he justly appealed to the assembly before him in behalf of the Society, that it was to the principles of the Bible that we owe that important victory which alone could inspire our troops with such undaunted courage. The late W. Wilberforce, Esq. mentioned, in a speech of his, that the influence of the Bible had greatly animated the sailors in that important victory obtained by Lord Exmouth over the Dey of Algiers. The writer of this article could furnish as many authentic accounts as would fill every page of the *Village Churchman* for this month, in which soldiers and sailors have been made better in every way by their Bibles, but one more must suffice. Captain Parry, whose men endured a thousand dangers and difficulties, in his voyage to the North Pole, declares that the very best men on board his ship were those who were religious characters, and readers of their Bibles.

Surely, when we consider how much we owe to our brave Army and Navy, we ought to support a Society which has so materially benefitted them. But, unfortunately, it does not receive that support that might justly be expected: all its income does not average more than about 3,000*l.* a year, which is but a very small sum compared with the opportunities the society has of doing good.

May every soldier and sailor who has a Bible, from it, find its contents blessed to the comfort and salvation of his soul!

February 5th, 1840.

W. M.

POPULAR MISTAKES RESPECTING THE CHURCH OF ENGLAND.

It is said the Church of England "teaches that all who die go to heaven, whatever was their previous character."

To this charge we hesitate not to give an unequivocal denial. The Church of England, throughout all her Articles, Liturgy, and Homilies, teaches that none will go to heaven but

the faithful and the holy ! It were easy to give abundant proof of this from the whole Prayer Book : we transcribe a few proofs. Thus in the Athanasian creed, we say, " they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire." Again, in the Burial Service, it is said " blessed are the dead, which die in the Lord." Again, " Almighty God, with whom do live the spirits of them that *depart hence in the Lord*, and with whom the souls of the *faithful* are in joy and felicity—we beseech thee that we, with all those that are *departed in the true faith* of thy holy name, may have our perfect consummation and bliss in thine eternal glory, through Jesus Christ our Lord." " We meekly beseech thee, O Father, to *raise us from the death of sin unto the life of righteousness*, that when we shall depart this life, we may *rest in Christ*." Now, we ask, is it possible for any person who has ever read these passages to come to the conclusion that the Church of England holds the doctrine which we have heard brought against her at the head of this article?

We are aware that this opinion has in some minds received a countenance from an expression in our Burial Service, wherein we read " In sure and certain hope of *THE* resurrection to eternal life." Now this refers not to the resurrection of the person buried, but to the *general resurrection*. This view is confirmed by the office for the burial of the dead at sea :—" We, therefore, commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come."

It is clear then that the Church of England does not teach that all who die go to heaven; whatever was their previous character.

REGISTRATION NOT BAPTISM.—Since the new act respecting the registration of births, an impression has gone abroad among the poorer classes, that where the birth of a child has been registered, nothing more is requisite, and consequently, the classes referred to have been found, to a very considerable extent, to neglect having their children baptized. The new act does not in the slightest degree dispense with the ordinance of baptism, which is as indispensable as ever, in those that are to be brought up in the Christian religion. The registry of the baptism, in the Church registry, continues precisely as it was before the passing of the new act, and is still as good evidence in law as ever.

It has been said that, according to the Canons of the Church,

no money is to be paid or received for the administration of either of the sacraments, and that money is paid at both, which is illegal. This charge admits of an easy answer. It is granted that the sacraments are to be administered without fee or reward, and they are administered otherwise. There is no money paid at the sacrament of Baptism; there is a small fee paid at "*The Churching of the Woman*," which is called an "*accustomed offering*," and which has a Scriptural warrant. Levit. xii. 6, and Luke ii. 22-24. There is no money charged at the sacrament of the Lord's Supper. There are alms collected from those who are willing to present them, and these are given to the poor. Thus we see how unfounded all these charges are, which are so constantly and pertinaciously brought against the Church of England.

THE BIBLE.

PROPHECY.

IN our last number we promised to renew the subject of prophecy, and to endeavour to give it a practical turn.

It should never be forgotten that more or less obscurity attends all predictions previous to their fulfilment; and even when they are fulfilled, and illustrated by the facts of history, it is allowed that the obscurity of the language in some degree remains. Bishop Sherlock thus speaks upon this subject: "no event can make a figurative or metaphorical expression to be a plain and literal one: to enquire why the ancient prophecies are not clearer, is like enquiring why God has not given us more reason, or made us as wise as angels. He has given us, in both cases, so much light as he thought proper, and enough to serve the ends which he intended."

There is a great moral advantage in this obscurity in which we are involved. We are here in a state of probation. *Light* enough is afforded to guide and cheer, quicken and excite the humble and sincere; and *darkness* enough is left to check the pride of human speculation, and to try the spirit; so that the character of those who do not choose, from the love of sin, to see the truth, will be manifested.

It ought to be remembered, that prophecy is not designed to gratify our curiosity respecting futurity, but to try and exercise our graces in the view which we take of it. It is written in just sufficient obscurity to lead us to live by faith; and yet it becomes plain, after the events have taken place, that the God revealed in Scripture had foreseen and foretold

them. There is a manifest *wisdom* of God in the obscurity. It leads to the promotion of greater faith. It calls forth greater dependence upon the Lord. And God speaks in his word, and *by* his word to his people, during the suspense of accomplishment, as he did to the Prophet of old:—"Go thy way, Daniel, for the words are closed up, and sealed to the end. Thou shalt rest, and stand in thy lot, at the end of the days."—Daniel xii. 8, 9, 13.

It has been well observed, "the whole view of the subject of prophecy will, we trust, serve to CAUTION us against speculations of future events, as if we could unfold the purposes of Jehovah." Let us guard against what St. Peter mentions (2 Pet. i. 10.); any "*private interpretation*" of prophecy, referring it to our own concern, or those of any particular party, on the passing events of a day. Scripture prophecy takes large and comprehensive surveys of events. Let us watch against any views not according to the mind of the Spirit. 1 Cor. ii. 10-15.

"We may from this subject learn also the true *USE OF PROPHECY*. It is not intended as a rule of duty. *Precepts are the rule of duty*. Much less should prophecy ever be so interpreted as to interfere with plain duty."

"The interpretation of prophecy is a subject, therefore, that should not be lightly entered upon, lest instead of showing what is really the mind of the Lord, we put our own mind in its place, and either add to or take from his word."—*Bickersteth*.

We should study this part of the Scripture, with a simple desire to *know* the truth, and with a holy desire to *obey* the truth; for to such is the promise made, "if any man will do his will, he shall *know* of the doctrine." We should study also in the spirit of prayer, and then our search will be successful and profitable.

Finally, how delightful is the thought that the day is fast approaching when, as to the "*prophecies they shall fail*," for they shall all in their most glorious extent be accomplished. Though "*now we see through a glass darkly*," then we shall behold HIM whom the prophets foretold *face to face*: and though we now "*know in part*, then shall we *know even as also we are known*."—1 Cor. xiii. 12.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

(Continued from Vol. II. page 41.)

OF THE COLLECTS AND PRAYERS IN GENERAL.

THE reason why these prayers are so often called *collects* is differently represented. 1. Some ritualists think, because the word *collect* is sometimes used both in the Vulgar Latin Bible, Levit. xxiii. 36; Hebrews x. 25; and by the ancient Fathers, to denote the gathering together of the people into religious assemblies: and therefore the prayers are called collects, as being repeated when the people are collected together. 2. Others think they are so called on account of their comprehensive brevity; the minister collecting into short forms the petitions of the people, which had been divided between him and them, by versicles and responses; and for this reason God is desired in some of them to hear the prayers and supplications of the people. It is very probable that the collects for the *Sundays* and *Holy-days* bear that name, upon account that a great many of them are very evidently collected out of the Epistles and Gospels. Before we proceed to explain the collects, we think it desirable to give a general outline of their tendency, so that our village readers may be able at any time to find a collect suited to their own particular frame of mind:—

For Peace.—Second collect morning prayer.— *Grace.*—Third ditto.*Defence from all enemies.*—Second collect evening prayer.*Defence from all perils.*—Third ditto.*Queen's Majesty.*—Fourth ditto morning and evening prayer.*For the Royal Family.*—Fifth collect ditto.*Clergy and people.*—Sixth collect ditto.*For an answer to our prayers.*—Seventh St. Chrysostom.

PRAYERS ON SEVERAL OCCASIONS.

For rain—fair weather—in the time of dearth and famine. In the time of war and tumults. In the time of any common plague or sickness. In the Ember weeks, to be said any day for those that are to be admitted into holy orders. For the High Court of Parliament, to be read during their session—for all conditions of men, to be used at such times when the Litany is not appointed to be said.

THANKSGIVING.

A general thanksgiving—for rain—for fair weather—for plenty—for peace and deliverance from our enemies—for restoring public peace at home—for deliverance from plague, or other common sickness.

COLLECTS—THEIR TENDENCY.

- Comfort of the Holy Ghost.*—First Sunday after Ascension.
Humiliation.—Whit Sunday.
Direction of the Holy Ghost.—Nineteenth Sunday after Trinity.
Manifold gifts of the Holy Ghost.—St. Barnabas.
Means of Grace: hearing.—St. Bartholomew. St. Luke.
Reading.—Second Sunday in Advent.
Fasting.—First Sunday in Lent, tenth and twenty-third after Trinity.
To convert us from sin.—First Sunday in Advent, first Sunday after Easter, St. Andrew, St. James, St. Matthew.
Pardon of sin, and acceptance with God.—Twelfth, twenty-first, and twenty-fourth Sunday after Trinity. Purification, second Sunday after Epiphany.
To rescue us from temptation.—Fourth Sunday in Advent, fourth Sunday after Epiphany, eighteenth Sunday after Trinity.
To enable us to do good.—Fifth Sunday after Easter, first, ninth, eleventh, thirteenth, seventeenth, twenty-fifth Sunday after Trinity.
To bring us to glory.—Epiphany—sixth Sunday after Epiphany.
Regeneration.—Christmas day.
Charity.—Quinquagesima.
Mortification.—Circumcision—Easter even.
Contrition.—Ash Wednesday.
Sincerity.—Third Sunday after Easter.
Love of God and his law.—Fourth Sunday after Easter, sixth, and fourteenth after Trinity.
Heavenly desires.—Ascension.
Faith right.—Trinity Sunday.
Faith firm.—Seventh Sunday after Trinity, St. Thomas—St. Mark.
Imitation of Christ.—Sixth Sunday in Lent. Second Sunday after Easter.
Imitation of Saints.—St. Stephen, St. Paul, St. Philip, and James; St. John the Baptist, Innocents and All Saints.
Guarding of angels and God's Providence.—Second, third, fourth, twentieth Sunday after Trinity—St. Michael.
Deliverance from enemies.—Third Sunday in Lent.
Deliverance from judgments.—Sexagesima—Septuagesima—fourth Sunday in Lent.
Support under afflictions.—Third and fourth Sunday after Epiphany.
Defence from evil, and supply of good.—Eighth, fifteenth Sunday after Trinity.
For Jews, Turks, &c.—Good Friday.
That ministers may be fit, diligent, and successful.—St. Matthias—St. Peter—Third Sunday in Advent.
That the people may be kept in truth, unity, and peace.—First, Good Friday, St. John, St. Simon, and Jude. Fifth, sixth, and twelfth Sunday after Trinity.

NOTICES OF BOOKS.

Sermons Doctrinal and Practical. By the Rev J. E. Riddle, M.A. London: J. Hatchard and Son. J. H. Parker, Oxford. 1838. 8vo. pp. 344.,

THIS excellent volume of Sermons deserves to be very widely known. It is impossible to read it without receiving benefit; without having the head instructed and the heart profited. The subjects of the Sermons are so varied, that they embrace the principle and leading topics of our holy faith, and we are sure are calculated for extensive usefulness.

The Sunday Scholar's Book. London: Hamilton, Adams, and Co. Nottingham: Dearden. 1839. 12mo. pp. 32.

The Parent's best Gift. Newark: S. and C. Ridge. 1835. 64mo. pp. 32.

THESE two little Works well deserve the attention of all persons engaged in the religious instruction of children.

The Sick Man's Employ. By John Fawcett, D.D. Whitaker and Co.; Hamilton, Adams, and Co., London; W. Birthwistle, Halifax. 1837. 12mo. pp. 168.

A very suitable companion for a sick chamber. It contains much scriptural information, and is written in a manner calculated to soothe the sorrows of those who are under the chastisement.

The Clergyman's Parish Book, or the Vineyard in Order. By the Rev Charles B. Tayler, M.A., Rector of St. Peter's, Chester. London: Hamilton and Co.

We let the Author speak for himself.

"My vineyard, which is mine, is before me."—Cant. viii. 12.

"Let all things be done decently and in order."—1 Cor. xiv. 40.

"I have had it in contemplation for some years to publish this volume, and it is now respectfully offered to the Brethren in the Ministry who have undertaken the charge of a parish. According to the system which it contains it will be found, I hope, that the whole of a parish may be arranged in order, and an account of its state and management kept constantly before the eyes of its Pastor. There is a page for the plan of the whole parish, the plan to be marked into the districts which the parish contains, with a general register opposite for all the districts. The fourteen pages, which then follow,

are allotted for the plans of seven districts and their accompanying register; the pages which come next contain various headings and tables for the account of the state of the parish, such as, number of inhabitants, schools, communicants, clubs, societies, &c. &c., and the following one hundred and four pages are prepared for a diary, extending throughout the year. The whole is introduced by a few general remarks on the nature of the volume, and two or three blank pages are left at the beginning for drawings of plans of the Church, Parsonage-house, &c., which may be given if desired.

“CHARLES B. TAYLER.

“St. Peter’s, Chester, January, 1840.”

THE LIFE OF MR. RICHARD HOOKER.

Abridged from Izaak Walton.

(CONTINUED FROM P. 44.)

About this time of his age he fell into a dangerous sickness, which lasted two months: all which time his mother, having notice of it, did in her hourly prayers as earnestly beg his life of God, as the mother of St. Augustine did that he might become a true Christian; and their prayers were both so heard as to be granted. Which Mr. Hooker would often mention with much joy, and as often pray “that he might never live to occasion any sorrow to so good a mother; of whom, he would often say, he loved her so dearly, that he would endeavour to be good, even as much for her’s, as for his own sake.”

As soon as he was perfectly recovered from this sickness, he took a journey from Oxford to Exeter, to satisfy and see his good mother, being accompanied with a countryman and companion of his own College, and both on foot; which was then either more in fashion, or want of money, or their humility, made it so: but on foot they went, and took Salisbury in their way, purposely to see the good Bishop, who made Mr. Hooker and his companion dine with him at his own table, which Mr. Hooker boasted of with much joy and gratitude, when he saw his mother and friends: and at the Bishop’s parting with him, the Bishop gave him good council, and his benediction, but forgot to give him money; which when the Bishop had considered, he sent a servant in all haste to call Richard back to him: and at Richard’s return, the Bishop said to him, “Richard, I sent for you back to lend you a horse which hath carried me many a mile, and, I thank God,

with much ease ;" and presently delivered into his hand a walking-staff, with which he professed he had travelled through many parts of Germany. And he said, " Richard, I do not give, but lend you my horse ; be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter ; and here is ten groats more which I charge you to deliver to your mother, and tell her, I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the College : and so God bless you, good Richard." And this, you may believe, was performed by both parties. But, alas ! the next news that followed Mr. Hooker to Oxford was, that his learned and charitable patron had changed this for a better life. Which may be believed, for that as he lived, so he died, in devout meditation and prayer ; and in both so zealously, that it became a religious question, whether his last ejaculations or his soul did first enter into heaven.

And now Mr. Hooker became a man of sorrow and fear : of sorrow for the loss of so dear and comfortable a patron and of fear for his future subsistence. But Mr. Cole raised his spirits from this dejection, by bidding him go cheerfully to his studies, and assuring him he should neither want food nor raiment, (which was the utmost of his hopes,) for he would become his patron.

And so he was for about nine months, and not longer ; for about that time, this following accident did befall Mr. Hooker.

Edwin Sandys, (some time Bishop of London, and after Archbishop of York,) had also been in the days of Queen Mary forced, by forsaking this, to seek safety in another nation ; where for some years Bishop Jewel and he were companions at bed and board in Germany ; and where, in this their exile, they did often eat the bread of sorrow, and by that means they there began such a friendship as lasted till the death of Bishop Jewel, which was in September 1571. A little before which time the two Bishops meeting, Jewel began a story of Mr. Richard Hooker, and in it gave such a character of his learning and manners, that though Bishop Sandys was educated in Cambridge, where he had obliged and had many friends, yet his resolution was, that his son Edwin should be sent to Corpus Christi College, in Oxford, and by all means be pupil to Mr. Hooker, though his son Edwin was not much younger than Mr. Hooker then was :

for, the Bishop said, "I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example : and my greatest care shall be of the last ; and (God willing) this Richard Hooker shall be the man into whose hands I will commit my Edwin." And the Bishop did so about twelve months, or not much longer, after this resolution.

(To be continued.)

MISCELLANEA.

ANECDOTE.

"The effectual fervent prayer of a righteous man availeth much."

James v. 16.

THIS text affords encouragement to the *poorest* member of the church, and if only acted upon *individually*, how many blessings should we receive *collectively*. The pious clerk of an Episcopal Chapel was in the habit of going *early* in the morning to look out the Lessons and Psalms in the reading desk, &c. One morning his wife noticed his being later than usual, and enquired the cause when he returned—to which he replied, that when he had made the needful arrangements for the day, he went always to the Communion rails, and earnestly implored that the influences of the Holy Spirit might descend upon the minister and people who should assemble there in the day. If *every* officer connected with our truly *scriptural* Church followed the example here afforded, how many additional blessings might we not receive as a *congregation* ; and would not our parish clerks thereby be much better prepared to take *their* part in our *spiritual* services ?—If they would only try it, they would experimentally know what David meant when he said. "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Psalm lxxxiv. 10.

THE INFIDEL'S TEST.—In the United States of America infidelity found an active champion in the well-known Col. Allen, who made an open profession of his disbelief in revealed religion. It appeared that a daughter of the Colonel, to whom he was much attached, fell sick. During the progress of her illness, Dr. Elliot was one day dining with the Colonel, and after dinner, having adjourned to the Colonel's library, some infidel deistical publications were introduced by the Colonel to the Doctor's notice. While they were occupied in looking at them, a servant came to announce to the Colonel that an alarming change had taken place in his daugh-

ter, and that his presence was required in her bed-room. Thither he went, accompanied by Dr. Elliot. As he approached her bedside, she took his hand and said, "Father, I feel that my end is drawing near. Tell me, I entreat you, am I to believe what you have taught me, or what I have learnt from my mother?" The mother was a sound and sincere Christian, and had spared no opportunity of instilling Christian truths into the mind of her child. The father paused for a moment; he fixed his eyes on the dying child; his countenance changed; his frame was observed to be convulsed to its very centre; while his quivering lips could scarce give utterance to the words—"Believe, my child, what your mother has taught you!" The struggle was too great—the conflict between the pride of human reason and the swelling of parental affection in the heart, was more than he could bear, and even over his stubborn mind truth prevailed.—*American Paper.*

TREASURY.

THE LORD'S SUPPER.—The chief excellency and advantage of this ordinance is, that it is not only a figure and resemblance of our living upon a crucified Saviour, but also a precious instrument, whereby Christ, the bread and drink of life, is really conveyed to, in, and received by us *through faith*, ("we *spiritually* eat the flesh of Christ and drink his blood"). This makes it to be a love-token worthy of that ardent affection towards us, which filled Christ's heart at the time when he instituted it, when he was on the point of finishing his greatest work of love by laying down his life for us.—*Marshall on Sanctification.*

THE COMMUNION.—That Scriptural *moderation* which is the characteristic of our Church is nowhere more striking than in our Communion Service, when the errors of Popery are duly considered. Whilst in the *exhortation* the passage above quoted is brought in, that we may lose no portion of the benefit intended by Christ in this ordinance, so in the Consecration Prayer, we find these striking words—"Thy creatures of bread and wine" lest we should again fall into the awful errors of Consubstantiation and Transubstantiation.

BAPTISM.—It is not sufficient to avoid the pernicious errors of those who prevent baptism, contrary to its institution ; but you must be also diligent in improving it to the *ends for which it was instituted*. And here let me desire you seriously to put the question to your souls, what good use do you make of your baptism? How often or how seldom, do you think upon it? Though Baptism be administered to us *but once* in our lives, yet we ought frequently to reflect upon it, and upon all occasions to put the question to ourselves “unto *what* were ye baptised?” Acts xix. 3.—*Marshall on Sanctification.*

POETRY.

(For the Village Churchman)

BY THE REVEREND THE WORSHIPFUL CHANCELLOR RAIKES.

COLLECT FOR CHRISTMAS DAY.

Almighty God! who didst in mercy give,
Thine only Son for man as man to live,
And in the Virgin's womb our nature take,
Grant now that we regenerate made and free,
Thine own adopted sons thro' grace may be,
And live in joy with thee for Jesus' sake.

EPIPHANY.

Oh God! who by the leading of a star,
Didst bring the image from afar;
And from the distant east did'st lead
To Bethlehem, where thy Son was laid,
Grant that we who knew thee here,
By the light of faith alone,
When thy Son shall next appear,
May thy glorious presence share,
And behold Thee on thy Throne.

QUINQUAGESIMA.

Blessed Lord! who hast us taught
That all our doings are but naught,
Unless they are done in charity;
That heavenly principle supply,
Of virtue and of peace the tie,
And let its holy grace impart,
The grace of life to every heart,
Till linked in Christian unity,
They all be joined as one in Thee.

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

MARCH XXXI DAYS.									
4th MOON, New.....	4h. 5m. morn.	SUN rises 6 38	sets 5 38						
10th ——— First Quarter ..	11h. 5m. aft.	— do. 6 17	do. 5 43						
18th ——— Full	4h. 31m. morn.	— do. 6 1	do. 5 59						
26th ——— Last Quarter....	6h. 49m. morn.	— do. 5 45	do. 6 15						
MORNING LESSONS.					EVENING LESSONS.				
1 SUN Shrove Sunday. St.	Gen. a 1	Luke 12	Gen. 12	Eph. 6					
2 Mon [David.	Deut. 17	13	Deut. 18	Phil. 1					
3 Tus Shrove Tuesday.	19	14	20	2					
4 Wed Ash Wednesday	21	15	22	3					
5 Thrs	24	16	25	4					
6 Frid	26	17	27 Col.	1					
7 Sat Clock fast 11 13	28	18	29	2					
8 SUN 1 Sunday in Lent.	Gen. b 19	Luke 19	Gen. 22	3					
9 Mon	Deut. 32	20	Deut. 33	4					
10 Tus	34	21	Joshua 1	1 Th. 1					
11 Wed Ember Week.	Joshua 2	22	3	2					
12 Thrs	4	23	5	3					
13 Frid Clock fast 9 38	6	24	7	4					
14 Sat Length of Day 11 42	8 John	1	9	5					
15 SUN 2 Sunday in Lent.	Gen. 27	John 2	Gen. 34	2 Th. 1					
16 Mon	Josh. 24	3	Judges 1	2					
17 Tus St. Patrick	Judges 2	4	3	3					
18 Wed	4	5	5 1 Tim.	1					
19 Thrs	6	6	7	2, 3					
20 Frid	8	7	9	4					
21 Sat Clock fast 7 16	10	8	11	5					
22 SUN 3 Sunday in Lent.	Gen. 39	John 9	Gen. 42	1 Tim. 6					
23 Mon	Judges 14	10	Judges 15	2 Tim. 1					
24 Tus	16	11	17	2					
25 Wed Lady Day. Annunc.	Ecclu. 2	12	Ecclus. 3	3					
26 Thrs [of Virgin Mary.	Judges 18	13	Judges 19	4					
27 Frid Length of day 12 34	20	14	21 Titus	1					
28 Sat Clock fast 5 25	Ruth 1	15	Ruth 2	2, 3					
29 SUN Midlent Sunday.	Gen. 43	John 16	Gen. 45	Philim.					
30 Mon Day increased 5 2	1 Sam. 1	17	1 Sam. 2	Heb. 1					
31 Tus	3	18	4	2					

* Prop. Pa.—Mor. 6, 32, 38.—Ev. 102, 130, 143.—Communion Service read on this day.
 a To ver. 20. b To ver. 30.

NOTICE TO CORRESPONDENTS.

The Editor has received several communications for the VILLAGE CHURCHMAN, which he is unable to insert this present month. He hopes in a short time to have an opportunity of making use of their favours.

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THE
VILLAGE CHURCHMAN.



No. XXVIII.]

APRIL, 1840.

[NEW SERIES.]

ORIGINAL PAPERS.

THE PIOUS CHURCHMAN'S SUNDAY.

DIALOGUE BETWEEN FARMER GOODMAN, AND HIS LABOURER,
THOMAS FAITHFUL.

(*For The Village Churchman.*)

Farmer. Well Thomas, you'd better be putting your tools bye; you know its Saturday night; and I always like you to give over your work by five o'clock on Saturdays, without it be harvest.

Thomas. Thank you, master: your'e very good: it gives us time to get our bits of markets made. And us poor folks, we always want a two or three things fro' the shop when we've got our wages paid.

Farmer. Why, yes, Thomas: that's one good thing, but there's another that's better still: and that is, it gives you time to get ready for Sunday. I always see and contrive to have my worldly business laid bye by the time that the clock strikes eight on a Saturday night.

Thomas. Well but, master; you dont think that Sunday begins on Saturday night.

Farmer. No; no more I do, Thomas. But then, you know, there's a deal in being prepared beforehand a bit and thinking what you're going to do before you begin of any thing; and its just so with Sunday. Its a particular great mercy that God Almighty has given us one day in a week to get ready for

heaven: and I want to get all the good as I can from it. And so I contrive to have a bit of time before to think of it.

Thomas. Well, master; I am sure its particular sensible what you say. But how do you do, on a Saturday night?

Farmer. Well, Thomas, I'll tell you how I do. I set myself to meditate upon the great love of th'Almighty in making a Sabbath. And I've no occasion to go any farther than the second chapter in the Bible to see when God did make it. Because it says there "God blessed the seventh day and sanctified it; because that in it He had rested from all His work, which God had created and made."—(Genesis, ii. 3.) And so you see, the Sabbath was meant to make us remember the creation of the world.

Thomas. Well I declare, I never thought of that before, but I'll look for it when I get home. Our Clergyman, Mr. Peacemaker, has let me have a new Bible with a rare clever print. I'll look for that ere piece about the Sunday to-night.

Farmer. Well, and there's another place where the Sabbath is mentioned, and that's in the twentieth chapter of Exodus. It's one of the ten commandments which God gave to Moses. You know our Minister reads them on a Sunday morning. It says, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore God blessed the seventh day and hallowed it."

Thomas. But how is it, master, that our Sunday is the first day in a week, and not the last. Ought not we to keep Saturday for Sunday according to that?

Farmer. No, Thomas; that's a little bit of a mistake of yours, you see the great point is to keep one day in seven holy. You know, the redemption of the world was finished as it might be on our Sunday. Christ died on Good Friday and rose again on Easter Sunday. And so the Apostles and all the Christians ever since have kept the first day in the week. And then, you see besides, here is another reason for thinking on Saturday night about the next day; because it makes us remember "the inestimable love of God in the redemption of the world by our Lord Jesus Christ: for the means of grace and the hope of glory;" as it is in the general thanksgiving.

Thomas. I'm uncommon glad, master, that you've set me to rights about that, it's often puzzled me.

Farmer. Well, Thomas: we were talking about thinking of a Sunday on Saturday night. I often think, what a great blessing it is, that there is a Sunday, for resting both man and beast. We all of us get tired by a Saturday, and being quiet on a Sunday quite sets us up for the next week. And the

poor horses would soon be wore out, if they had'nt no rest-days.

Thomas. 'Pon my word, that's quite new to me. It shows how we ought to praise God for His goodness, and we may be sure what He tells us to do, is best every way.

Farmer. And yet the greatest blessing of a Sunday is, it is a foretaste of that rest where congregations ne'er break up, where Sabbaths never end : and it is a time for getting prepared to join with Angels and Archangels, and all the company of heaven in singing the new song ; when I think of this, it makes me shed tears of joy to myself, and I feel determined to get all the good and do all the good as I can to my family on this day ; and it makes me anxious lest I should fall short.

Thomas. Yes, that's just what we ought to think.

Farmer. Then, before bed-time, I read a piece as suits out of the Scripture, and I pray God to bless all the Ministers of His holy word, particularly the Clergymen of our own Parish in their coming labours.

(To be continued.)

THE CHURCH OF OUR FOREFATHERS.

(For the Village Churchman.)

"Built upon the foundation of the Apostles and Prophets : Jesus Christ himself being the chief corner stone."—*Eph.* ii. 20.

"The Reformation was not the invention of a new religion, but the restoration of the old—the recovery of the heritage of our Fathers."

Ques.—When was the Gospel first preached in Britain?

Ans.—About sixty years after the birth of our Lord and Saviour Jesus Christ.

Ques.—Who was the first preacher of the Gospel in this country? *Ans.*—Most probably St. Paul, the appointed Apostle of the Gentiles, declared these "glad tidings" to our pagan forefathers.

Ques.—Why was St. Paul more likely to have laid the foundation of the Church of Christ in this island than any other Apostle? *Ans.*—Clemens Romanus, St. Paul's intimate friend and fellow labourer, says "St. Paul, in preaching the Gospel, went to the utmost bounds of the West."

Ques.—What did that writer mean by "the utmost bounds of the West?" *Ans.*—Britain was called "the utmost island of the West," and "the utmost bounds of the West."

Ques.—Name the countries included in that ancient term?

Ans.—"The West," including Spain, France (then known by the name of Gaul), and Britain.

Ques.—Was there any other division of the earth so named at that time? *Ans.*—None that we discover.

Ques.—What further reason have we to connect St. Paul's labours with the blessed day-spring of spiritual light in our native land? *Ans.*—We find, in Acts xxviii. 30, 31, that St. Paul preached the Gospel in Rome during the two years he was detained there; and we also know, some part of the family of the British King Caractacus were captives in that city at the same time.

Ques.—When was the Apostle set at liberty? *Ans.*—About a year or two before Christianity was first made known in Britain.

Ques.—Can you state how long St. Paul remained at liberty? *Ans.*—It is calculated about eight years.

Ques.—Who were released from imprisonment at the same time? *Ans.*—The captive Britons already alluded to.

Ques.—Where did the Apostle pass the eight years preceding his supposed martyrdom at Rome? *Ans.*—Ancient writers say, "he passed them in going up and down through, and preaching in the Western parts," bringing salvation to the islands that lie in the ocean.

Ques.—What may we conclude from this? *Ans.*—That, in thus "running from ocean to ocean, like the sun in the heavens," he visited "this frozen isle, shivering in the icy cold of heathenism and idolatry."

Ques.—May we not conclude some members of the captive family of Caractacus heard St. Paul preach the gospel at Rome? *Ans.*—We are the more warranted in so doing by the tradition that the father of Caractacus, being converted to Christianity, brought back the knowledge of the true faith to his countrymen, "sitting in darkness and the shadow of death."

Ques.—Are the names of any other natives of this island recorded among the early believers? *Ans.*—Yes: two distinguished British ladies—Pomponia Græcina, whose husband had been Governor of Britain, and Claudia Rufina, the wife of a Roman Senator, were probably converted by the ministry of St. Paul during his stay at Rome. The former lady endured persecution for the cross of Christ; and the husband of the latter is supposed to be the "Pudeus" named by the Apostle. 2 Tim. iv. 21.

Ques.—What important truth do we base on these facts? *Ans.*—That the foundation of the Church of Christ in this country was laid by apostolic hands, and its walls reared by succeeding believers.

Ques.—Does not the erring Church of Rome assert that she sent the first “heralds of salvation into Britain?” *Ans.*—She does; and on this, as also on other equally false grounds, she arrogates a right to all ecclesiastical authority in England now.

Ques.—How many years was Christianity planted in this land before the Church of Rome sent over the first missionary, St. Augustine, or as he is frequently called St. Austin?

Ans.—By reference to historic data it has been ascertained that the glad tidings of salvation were preached in Britain upwards of five hundred years before the Monk St. Austin reached our shores.

Ques.—How soon was the true faith protected by the civil power in this island? *Ans.*—It is difficult to reply with accuracy: but rather more than one hundred years after its sound was first heard by our forefathers, a British King, named Lucius, is reported to have proved himself “a nursing father to the infant church.”

HINTS ON POPERY.

(For the Village Churchman)

Our present “Hint” will treat especially of **THE COUNCIL of TRENT.**

The necessity of knowing something about the decrees of this Council will appear directly, when you are told that the whole system of *modern* Popery as it now exists in the world is built upon it.

The Papists, I reminded you before, are very fond of claiming antiquity, and are sure to assert that what they believe now they have always believed. This I am about to shew you is not true. Their is indeed an old Church—but we do not quarrel with its antiquity; we only protest against its new-fangled corruptions. These were never fastened upon the adherents to the papal system, as articles of faith, till the year 1564, when this Council of Trent closed. Trent is a city of the Tyrol, on the borders of Germany and Italy, 67 miles from Venice, and 250 from Rome; a number of bishops from many European states were assembled there at various intervals during about eighteen years, to discuss the state of the Christian Church in Europe. The Romish writers of the day admitted the need of some reform. The most flagrant corruptions of doctrine and abuses of practice were allowed to exist. The pretended infallibility of the Church was sadly

damaged by some of its most zealous advocates of that period. Luther and his reforming brethren had sprung up. Their efforts had made such a noise in Europe, that emperors and popes trembled at their name. The Church had departed most awfully from the simplicity of the ancient worship. Men were taught that they should be saved by outward penances, fastings, and superstitious trifling, instead of by the indwelling grace of the Holy Spirit, uniting them to the adorable Saviour. Both priest and people prayed ignorantly and incessantly to the Virgin Mary and a hundred saints, and thus made them the mediators with the Almighty, instead of the only Advocate for sinners. Indulgencies to commit sin were openly and publicly sold—a traffic which made every kind of crime and vice lawful, so long as the fees and dues to its commission were punctually paid—the grossest abuses were practised by the clergy—purgatory was a source of enormous wealth. The Bible was a sealed book to the majority of the priesthood and to all the laity; and true religion seemed buried under the mass of hypocritical substitutes for vital godliness. These were crying evils—evils too admitted and enlarged upon by many adherents of this *infallible and faultless* communion.

Amidst all this iniquity, Luther and his fellow-labourers worked on. Bull after bull was issued against him, till it was determined that this Council should be held for “the reformation of manners and the extinction of all heresies.” They began by discussing the value of *Holy Scripture and Tradition*. They first asked, What is Holy Scripture and what is not? Many forgeries had been mingled with the pure Word of God. Besides this, the traditions of men were endless in number and burdensome in observance. The bishops differed much in opinion on these all-important points; but at length it was decided, that the pure Word of God—and the false—the inventions of man, and the inspirations of Apostles, were all of *equal* authority. All were mingled together and a blind obedience to be rendered to all alike. Observe, Christian readers, how pernicious this first decree of the Council was.

Surely it was Satan’s masterpiece to confound light and darkness, truth, and falsehood, God’s revelations with man’s follies.

All was to be equally received as our guide through life, our support in death, and our standard of final judgment. Remember, then, whenever you hear of this modern creed, that it begins as follows—“I most freely receive and embrace apostolic and ecclesiastical traditions, and all other obser-

vances and constitutions of the same church." However contradictory, however *inapplicable* to one's own time and wants, the Romanist gives a sweeping profession of belief and obedience. No matter how contrary these traditions may be to God's word. No matter how contradictory to each other—all must be received without knowing even what they are. Such an addition to the three creeds of the Church Catholic had never been made before. Corrupt traditions had indeed sprung up in various places, and were blindly followed by an ignorant people—but they were never imposed by the highest authority in existence as *Articles of Faith*. Pray mark this distinction, because it throws great light upon the state of religion in the time of our forefathers before the Reformation. Many of our excellent forefathers, who were very superstitious, and very much tainted with religious corruptions, did it ignorantly. Increasing light would have dispelled their spiritual darkness, since these delusions of Satan were never deliberately bound upon them as articles of faith. But now the Romanist chooses the evil and refuses the good—he wilfully mingles Scripture, the Apocrypha, and the traditions of men, when he may separate them.

He is now chargeable with a daring rejection of the light, because he loves to walk in the darkness. May we be thankful that we have been preserved from walking after these vain traditions, and cleave faster to the only inspired standard of faith, the only record of a Saviour's dying love !

T. M.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. III.

THE PASSING BELL.

Those pious men, who, guided by God's Spirit and aided by his blessing, re-formed the English Church upon the apostolic model, manifested both wisdom and modesty. With wisdom they tried every article and tenet by that only infallible standard, the Word of God, expunging whatever was "contrary thereto," and "ordaining nothing which could not be proved thereby." With modesty they selected from the ritual then in use those beautiful models of devotion which having been composed in the early ages of Christianity breathed the deep humility, the fervent faith, the ardent hope of real, vital religion : and with equal modesty, they retained such of the prevailing services or usages as were in

themselves indifferent or not inconsistent with the Word of God, when freed from their superstitious adjuncts

We have *articles* grounded upon the doctrines of the Bible, *ordinances* consistent with its authority, and a *form of prayer* from which the errors of popery were carefully weeded out; while the service was restored to its original beauty and almost inspired sublimity.

Thus the reformers of the sixteenth century steered in the safe channel between superstition and fanaticism. They knew that outward signs of reverence or forms of worship alone, could never be accepted by Him who requires to be worshipped "in spirit and in truth;" but yet they remembered that the Temple God had himself hallowed by his presence, was as splendid as wealth could furnish, and its services solemn and imposing—they did not therefore take away the ornaments with which the piety of their forefathers had decorated the houses of God—neither did they abolish the dignity and authority of the different degrees of our clergy, nor strip them of those vestments which, like Aaron's garments, were originally intended "for glory and for beauty."*

Some customs were also suffered to remain, which not being prohibited by God's Word, were either decorous in themselves, or might be rendered serviceable when freed from superstitious application, and of such is *The Passing Bell*. The Roman Catholics erred greatly in the sanctity they attributed to bells: by some it was imagined that the bell which was tolled to announce the departure of a soul to the world of spirits had sufficient power to prevent the evil one from seizing on his prey; while the mistaken piety of others was aroused by the knell to offer their prayers for "the repose of the dead."

We who are permitted and encouraged to search the Scriptures for ourselves, know that both these objects were unavailing. We know that no sound can overcome the powers of darkness except the blessed words of our Redeemer, "deliver from going down into the pit, I have found a ransom:" we believe also that prayers for the dead are useless, for "in the place where the tree falleth there it shall lie." But the Passing Bell is still tolled, and though we do not apply its solemn warning to these unauthorised purposes, we may derive useful admonitions from it.

Amidst the noise and bustle of a town, the sound of the Passing Bell is of so common occurrence, that it falls almost

*Exodus xxviii. 2.

unheeded on the careless ear ; but when in the stillness of a village its first note reaches us, we feel that one of ourselves is called to the bar of judgment and the warning comes home to the heart. I too must die ; life is passing, am I prepared, for death ? Time is passing, am I improving its hours so as to deliver my account with joy : the enjoyments, or the sorrows of life, are passing, have I then secured treasures which wax not hopes which fade not away ?

These are its personal admonitions ; but Christianity is an unselfish religion, and the precepts which forbid us to pray for the dead enjoin us to remember for the living. Few go unloved, unregretted to the grave, and those mournful sounds fall very sorrowfully upon some sad hearts. Pray then for those whom God has smitten, that it may be in mercy ; pray that the God of consolation : will be the husband of the widow, the father of the fatherless : that he will visit the darkened habitations with the ray of the Comforter ; and when the affliction has done its bidding, will bind up the broken heart and give the oil of joy for mourning, the garment of praise for the spirit of heaviness.

Pray also for those whom you fondly love : the next time that bell is tolled* it may convey to others the tidings that death has visited your family—that the happy circle is broken, and grief and mourning reigns where joy and gladness but lately seemed to dwell. Pray then that not only your own soul, but all whom you cherish, may be washed, and made white in the Saviour's blood that the wedding garment may be bestowed upon you ; the oil of faith kept ready in your lamps. Seek also for grace to improve the blessing of domestic affection to its highest end. "They who loved the Lord" in ancient times, "spake often one to another" of his mercy and love. Do not let the higher privileges you enjoy, as Christians, be a forgotten topic, but take sweet counsel together, while you are yet permitted to walk to the house of God in company. Then, when those you love are taken from earth, you will feel they are not lost, but gone before but a few years ; and the scattered jewels will be gathered and the broken circle rejoined, and those who have worshipped together round the family altar here will all unite in the heavenly anthem : worthy is the Lamb that was slain to receive power and glory and worship and blessing.

META RILEY.

* It would seem as if "coming events" had indeed cast "their shadows" over the writer's mind, for the next Passing Bell tolled in her parish was on the death of her own sister.

CHURCH OF ENGLAND SOCIETIES.—No. III.

THE NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE
POOR, IN THE PRINCIPLES OF THE ESTABLISHED CHURCH,
THROUGHOUT ENGLAND AND WALES.

The readers of the *VILLAGE CHURCHMAN*, we are persuaded, feel the importance of Education ; for the wise man has said, "Train up a child in the way he should go ; and when he is old, he will not depart from it."—Proverbs xxii. 6 ; and doubtless they generally see in our villages, the Village School connected with the Village Church. How pleasing is the sight, on the Sabbath morning, that of the children walking in an orderly manner from the school to the Church. How many thousands of our adult population are in the daily habit of thanking God for the benefits they have derived when attending these valuable institutions ! We have observed already the active means which the venerable "Society for Promoting Christian Knowledge" took in the encouragement and support of charity schools for many years. The nation is indebted to the genius, the ability, and persevering industry of the late Rev. Dr. Bell, when he was Superintendent and Director of the Male Assylum at Madras, for a most enlightened plan of Education for the poor, founded at Madras, 1789. There it gradually grew into maturity, and after the experience of many years, it was established in all its forms in that school. His plan was published in London in or about the year 1806. Dr. Bell, with a view of disseminating the knowledge of his plan, instructed several able young men in the conducting of schools. These young men organized several schools according to this system. One of the earliest thus improved was at Wellington, Salop, which excited great attention among the Clergy and the Laity. The late Dean of Lichfield carefully inspected it, and highly approving its efficiency, as Archdeacon of Salop, recommended the adoption of the system to his Clergy in his charge. There may have been other collateral steps taken by several of the Clergy in different parts of the kingdom to introduce the Madras system, but certainly the school at Wellington, and the Archdeacon's charge, in consequence of his visiting it, contributed greatly to the general adoption of Dr. Bell's plan. The chief excellence of it was, not merely the *mechanical* manner of teaching, but the higher and more important means of communicating *moral and religious instruction* to the children ; candidates as they are, for immortality, it is a paramount object to teach

them the principles of the Christian Religion ; and whatever useful knowledge may be communicated to the young for this world, it is scarcely deserving of notice if they are not taught in those truths which are to " make them wise unto salvation, through faith in Christ Jesus." A system thus proved and approved by so many wise and good men, led in 1811, to the formation of the National School Society, which offers to the public the following advantages ; 1. Pecuniary assistance towards the erection and enlargement of School-rooms and the training of fit persons for Masters and Mistresses.

2. A supply of persons trained in the Central School for Schools throughout the country.

3. Information upon the methods of building, establishing, conducting, &c. Schools.

The patron of the society is the Sovereign : the President ; is the Archbishop of Canterbury ; the Vice-President is the Archbishop of York ; and the Committee consists of the Bishops, several of the Nobility, Clergy, Gentry, &c. The Society's office is No. 67, Lincoln's Inn-fields, London. It was established as before stated in 1811, and incorporated in 1817. The number of children under the superintendence of the Clergy in schools in connexion of the Society amounts 520,000. There are Day, Sunday, and Infant Schools. The continual applications for aid from all parts of the kingdom prove that these institutions are highly valued by a large portion of the community, and if the pecuniary resources of the Society were greater, its usefulness would be proportionably increased. Government has of late years made grants, on certain conditions, in aid of the Society, and there are at present certain plans by the Privy Council for general education ; but every true churchman will easily perceive that the National Society affords the best security for the *Christian* Institution of the people. To elucidate and confirm this subject, the readers of the *Village Churchman* are earnestly recommended to read a sermon preached in the Cathedral Church of St. Paul, London, June 13, 1811, by the late Right Reverend Herbert Marsh, D.D., Bishop of Peterborough, called " The National Religion the foundation of National Education," which has been lately adopted and circulated by the " Society for Promoting Christian Knowledge."

It is no small recommendation of this Society, that it has been found, upon careful inquiry, but a very few of the children educated in its schools have been condemned in a court of justice, for the commission of criminal offences. They are generally found to be good, peaceable, and useful members

of society ; and many of the clergy can testify that the children, who have really availed themselves of the advantages which these schools afford, are happily preparing for another and a better world.

March 7th, 1840.

W. M.

POPULAR MISTAKES RESPECTING THE CHURCH OF ENGLAND.

CHURCH RATES.

THERE has of late been an outcry against Church-rates, as an *unscriptural* exaction, and *contrary to the law of the land*. To the latter we need only say, that nothing can be more clear than that Church-rates can be enforced by the common law of the land, and that no honest man can refuse to pay them without his incurring the charge of a law-breaker. We purpose in the present article to prove that Church-rates are sanctioned by many passages of Holy Writ.

In the Book of Exodus we have an account of the erection of the sanctuary, with the appointment of an atonement, tribute, or provision for the service and repair of the sanctuary, distinct from a provision for the priests and Levites ; as it is there said by the Almighty to Moses, " And thou shalt take the atonement-money of the children of Israel, and shalt appoint it *for the service of the tabernacle of the congregation*."—Exod. xxx. 11-16. Here we have the principle of Church-rate brought into practice by the express command of God himself. Now it was not left to the choice of the people to pay or not, since the command is, " This they *shall give* (the half-shekel) to every one." There were dissentients among the Israelites, but no idle plea of " conscience " or " oppression " would relieve such from the obligation, as may be seen in the New Testament. The sanctuary was kept up by half-shekel tribute from that early period down to the time of our Saviour ; the temple of Solomon was kept by the Church-rate, and, although the king, with the princes and great men, voluntarily gave magnificent offerings of silver and gold and costly stores, for the beauty and ornament of the house of God, the timber and hewn stone was purchased by the " *command* " of Solomon, and paid for out of his royal revenues, or the public property contributed by the whole nation ; so were the thousands of workmen, "*levied*" by the command of Solomon,

paid out of the national revenue. Now Solomon's temple was built for the whole Jewish nation: but there were those among the Jews who were compelled to pay the tribute, who refused to receive the benefit of the temple worship. So was the Church of England built for the whole English people; but although there are those among the people who think proper to depart from its worship, that is no excuse for their withholding the rate which belongs to the Church alone. Added to this, our Saviour paid his share of tribute. That the tribute he paid was the half-shekel for the repair of the temple is affirmed, not by Churchmen only, but by four eminent dissenting commentators, Dr. Gill, Dr. Doddridge, Matthew Henry, and Dr. Adam Clarke; they all agree (in the language of the latter) that this tribute was "not a tax to be paid to the Roman government, but a tax for the support of the temple; the law (Exod. xxx. 13.) obliges every male amongst the Jews to pay half a shekel yearly for the support of the temple." The Apostle Paul strongly enjoins the payment of this tribute as well as other customs, "for conscience sake;" and St. Peter gives similar instructions.

THE BIBLE.

PARABLES.

PARABLE.—A mode of speaking, in order to illustrate and make familiar to our apprehension divine and spiritual things by human figures and expressions. It was a method of teaching common in the eastern part of the world, and hence all the sacred writers and servants of the Lord adopted it. Yea, the Lord Jesus himself condescended to the same; and indeed so much so, that at one time we are told, "without a parable spake he not unto them."—Matt. xiii. 24.

There is another sense of the word parable, in which it is sometimes used in Scripture when spoken in a way of reproach; hence Moses, when charging Israel to faithfulness, declares that if the people of God apostatize from him and set up idols in the land, the Lord would scatter them among all nations; "and thou shalt become (saith Moses) an astonishment, a proverb (or parable), and a by-word among all nations whither the Lord shall lead thee."—Deut. xxviii. 37.

It is certain that parabolical representations are for the most part obscure and difficult to be understood. It may well, therefore, be a subject of enquiry, why our blessed Lord adopted that mode of instruction, in preference to a plain, undisguised declaration of the truth? This very question

was agitated among his own disciples, who asked their Lord : "Why speakest thou in parables?" To which our Lord answered—"Therefore speak," &c. (read Matt. xiii. 13-15.) In few words, Jesus sought, in addressing the people by parables (1); to counteract their prejudices, Matt. xxv. 23-27; (2); to prepare them for fuller instruction, John xvi. 12. and (3) to render them without excuse if they should reject his word.

"Parables are composed of *three* parts. 1. The outward similitude or mere narrative. 2. The explanation or mystical sense; this our Lord sometimes explained, but generally left to those whom he addressed to ascertain it. 3. The scope or object in view; the latter is often stated in a short sentence, either prefatory or added, as Luke xii. 15., Matt. xviii. 35; in other cases the scope must be ascertained from the circumstances with which it is connected; thus the parable of the barren fig-tree, Luke xiii. 6-9, evidently pointed to the state of the Jewish nation at that period. Acquaintance with historical circumstances often renders the meaning more forcible and plain, as in Luke xix. 12. With respect to the parables of our Lord, we may certainly conclude that when the words appear capable of different meanings, the most obvious and easiest to be understood is the sense designed. Also they sometimes convey moral precepts of general application, although they have reference to future or distant events, as in the parable of the tares, Matt. xiii. 24. The parables of Christ plainly show their divine origin. They are free from all the absurdities of heathen fables; they are concise, natural, and probable, and peculiarly adapted for the time and country when and where spoken; they are not intended for mere amusements, but to enlighten the understanding, and to purify the heart. They also often contain prophetic declarations concerning the future state of the Christian Church."

THE LITURGY.

[From Whistley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

(Continued from page 65.)

THE LITANY.

"Concerning the Litany of our Church, we may boldly affirm, and easily maintain it, that there is not extant any where a more particular excellent enumeration of all the Christians," either private or common wants; nor (2) a more

innocent, blameless form, against which there lies no just exception ; nor (3) a more skilful composition for raising our devotion and keeping up throughout, than this part of our *Litany*. In the beginning, it directs our prayers to the right object, the glorious Trinity ; for necessary it is we should know whom we worship. Then it proceeds to deprecations or prayers against evils ; lastly, to petitions for good. In the deprecations, as right method requires, we first pray against sin, then against punishment ; because sin is the greatest evil. From all which we pray to be delivered by the holy actions and passions of Christ, the only meritorious cause of all our good. First, we pray for the Catholic Church, the common mother of all Christians ; next for our own Church, to which, next the Church Catholic, we owe the greatest observance and duty. And therein, in the first place, for the principal members of it, in whose welfare the Church's peace chiefly consists. After this we pray particularly for those sorts of men that most especially need our prayers. The *Litany* is not one long continued prayer, but broken into many pithy ejaculations ; that the earnestness and devotion which is most necessary in prayer may not be dulled and vanish, as in a long prayer it is apt to do, but be quickened and refreshed by so many new petitions ; and the nearer to the end, the shorter and livelier it is, strengthening our devotions by raising in us an apprehension of our misery and distress, ready as it were to sink and perish, and therefore crying out as the disciples did : " Master, save us ; We perish."—*Sparrow*.

NOTICES OF BOOKS.

- Hints to the Charitable ; being Practical Observations on the Proper Regulation of Private Charity.* By the Hon. and Rev. S. G. Osborne. pp. 84. London : T. and W. Boone.
- Hints for the Amelioration of the Moral Condition of a Village Population.* By the same. pp. 32.
- A Word or two about the New Poor Law, addressed to his Parishioners.* By the same. 8vo, pp. 14.
- The Savings Bank.* By the same. 8vo. pp. 20.
- The Prospects and Present Condition of the Labouring Classes, &c.* By the same. 8vo. pp. 16.

THESE small works are deserving of very careful perusal, and we are sure if the advice contained in them were thoroughly carried out and acted upon, we should presently behold the

state of our population materially improved. If any reader of the *Village Churchman* should feel anxious to be useful in his neighbourhood, we are certain that these tracts will presently teach him how to lay out his talents to the best possible advantage. We hope they may have that circulation which they deserve.

A Reverie of a Retired Officer on the Naval and Military Bible Society, addressed to Red Coats and Blue Jackets.
12mo, pp. 16. London: Simpkin; Nisbet. Cheltenham: Wright.

THIS tract will richly repay a careful perusal. For a specimen of its style and spirit, see the Treasury of the *Village Churchman* for this month.

THE LIFE OF MR. RICHARD HOOKER.

Abridged from Izaak Walton.

(CONTINUED FROM P. 69.)

AND doubtless as to these two a better choice could not be made: for Mr. Hooker was now in the nineteenth year of his age: had spent five in the university; and had by a constant unweared diligence attained unto a perfection in all the learned languages; by the help of which, an excellent tutor, and his unintermitted studies, he had made the subtlety of all the arts easy and familiar to him, and useful for the discovery of such learning as lay hid from common searchers; so that by these added to his great reason, and his industry added to both, he did not only know more of causes and effects; but what he knew, he new better than other men. And with his knowledge he had a most blessed and clear method of demonstrating what he knew, to the great advantage of all his pupils (which in time were many), but especially to his two first, his dear Edwyn Sandys, and his dear George Cranmer; of which there will be a fair testimony in the ensuing relation.

This for Mr. Hooker's learning, and for his behaviour, amongst other testimonies this still remains of him, that in four years he was but twice absent from the chapel-prayers: and that his behaviour there was such as shewed an awful reverence of that God which he then worshipped and prayed to; giving all outward testimonies that his affections were set on heavenly things. This was his behaviour towards God; and for that to man, it was observable that he was

never known to be angry, or passionate, or extreme in any of his desires; never heard to repine or dispute with Providence, but, by a quiet submission and resignation of his will to the wisdom of his Creator, bore the burthen of the day with patience; never heard to utter an uncomely word; and by this, and a comely behaviour, which is a divine charm, he begat an early reverence to his person, even from those that at other times, and in others companies, took a liberty to cast off that strictness of behaviour and discourse that is required in a collegiate life. And when he took any liberty to be pleasant, his wit was never blemished with scoffing, or the utterance of any conceit that bordered upon or might beget a thought of looseness in his hearers. Thus mild; thus innocent and exemplary was his behaviour in his college; and thus this good man continued till his death, still increasing in learning, in patience, and piety. In this nineteenth year of his age he was, December 24, 1573, admitted to be one of the twenty scholars of the foundation; being elected and so admitted as born in Devon or Hantsire, out of which counties a certain number are to be elected in vacancies by the founder's statutes. And now as he was much encouraged, so now he was perfectly incorporated into this beloved college, which was then noted for an eminent library, strict students, and remarkable scholars. And indeed it may glory that it had Cardinal Poole, but more that it had Bishop Jewel, Dr. John Reynolds, and Dr. Thomas Jackson, of that foundation. The first famous for his learned Apology for the Church of England, and his defence of it against Harding; the second for the learned and wise menage of a public dispute with John Hart (of the Romish persuasion) about the head and faith of the Church, then printed by consent of both parties; and the third for his most excellent Exposition of the Creed and other treatises: all such as have given greatest satisfaction to men of the greatest learning. Nor was Dr. Jackson more noteworthy for his learning, than for his strict and pious life, testified by his abundant love and meekness and charity to all men.

And in the year 1576, Feb. 23, Mr. Hooker's grace was given him for Inceptor of Arts; Dr. Herbert Westphaling, a man of note for learning, being then Vice-Chancellor; and the act following he was completed Master, which was anno 1577: and in this year of 1577, he was so happy as to be admitted fellow of the College.

Betwixt Mr. Hooker and these his two pupils (Edwyn Sandys and George Cranmer) there was a sacred friendship; a friendship made up of religious principles, which increased

daily by a similitude of inclinations to the same recreations and studies; a friendship elemented in youth, and in an university, free from self-ends, which the friendships of age usually are not: and in this sweet, this blessed, this spiritual amity they went on for many years: and, as the holy prophet saith, so "they took sweet counsel together, and walked in the house of God as friends." By which means they improved this friendship to such a degree of holy amity as bordered on heaven; a friendship so sacred, that when it ended in this world, it began in the next, where it shall have no end. And though this world cannot give any degree of pleasure equal to such a friendship, yet, obedience to parents, and a desire to know the affairs, manners, laws, and learning of other nations, that they might thereby become the more serviceable unto their own, made them put off their gowns and leave the college and Mr. Hooker to his studies; in which he was daily more assiduous: still enriching his quiet and capacious soul with the precious learning of the philosophers, casuists, and schoolmen; and with them, the foundation and reason of all laws, both sacred and civil; and indeed, with such other learning as lay most remote from the track of common studies. And as he was diligent in these, so he seemed restless in searching the scope and intentions of God's Spirit revealed to mankind in the Sacred Scriptures; for the understanding of which he seemed to be assisted by the same Spirit with which they were written; he that regardeth truth in the inward parts, making him to understand wisdom secretly. And the good man would often say, that "God abhors confusion as contrary to His nature:" and as often say, that "the scripture was not written to beget disputations and pride, and opposition to government, but moderation, and charity, and humility, obedience to authority, and peace to mankind; of which virtues," he would as often say, "no man did ever repent himself upon his death-bed." And, that this was really his judgment, did appear in his future writings, and in all the actions of his life. Nor was this excellent man a stranger to the more light and airy parts of learning, as music and poetry; all which he had digested and made useful; and of all which, the reader will have a fair testimony in what will follow.

In the year 1579, the Chancellor of the University was given to understand, that the public Hebrew lecture was not read according to the statutes; nor could be, by reason of a distemper that had then seized the brain of Mr. Kingsmill, who was to read it; so that it lay long unread, to the great

detriment of those that were studious of that language : therefore the Chancellor writ to his Vice-Chancellor and the University, that he had heard such commendations of the excellent knowledge of Mr. Richard Hooker in that tongue, that he desired he might be procured to read it : and he did, and continued to do so till he left Oxford.

MISCELLANEA.

THE REFINER.

And he shall sit as a refiner and purifier of silver. MAL. iii. 3.

Some time ago, in Dublin, a few ladies, who met together for christian fellowship and mutual edification, read the third chapter of the prophet Malachi. On coming to the second verse, one of them gave it as her opinion, that "the fuller's soap," and "the refiner's fire" were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ. From this opinion another of the ladies differed, observing, that there was something remarkable in the expression in the third verse—"He shall sit as a refiner and purifier of silver." To this they all assented, and as the lady was going into the town, she promised to see a silversmith, and report to them what he should say on the subject. She went, and without telling him the object of her visit, begged to know the process of refining silver, which he fully described to her. "But do you *sit*, sir?" Oh! yes, madam, I must sit, with my eye steadily fixed on the furnace; since, if the silver remain too long, it is sure to be injured." She at once saw the beauty and the comfort too, of the expression, "He shall *sit* as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random, but are the wise and gracious appointment of their heavenly Father; and the very "hairs of their head are all numbered." As the lady was returning to her friends with the issue of her interview, the silversmith called her back, and said that he had forgotten to mention one thing, that he only knew that the process of purifying was complete by *seeing his own image in the silver*. When Christ sees his own image in his people, his work of purifying is complete.

PROTESTANTISM THE LIFE OF ENGLAND.—The life of England is her liberty, and the life of that liberty is the Pro-

testant religion. We have no hesitation in saying, that the Minister who is ignorant of this principle is ignorant of the whole constitution ; that the Minister who knowing it, wilfully violates it, deserves impeachment ; and that the country which suffers the crime will only transfer the punishment from the Minister to itself, and pay the penalty of its neglect in long calamity or irretrievable ruin. We need no prophet to tell us this, no old evidence of the convulsions of Europe, no political Dives tossing in revolutionary fire, and calling out for a drop of water to quench its tongue in the flame. It is the simple process of things—that if we suffer Protestantism to be destroyed, we shall have Popery in its place ; and if Popery, tyranny, persecution, plunder, and civil war. That we may still have a Government, is possible ; and that there would be no want of characters ready to fill any Cabinet, down to the very depths of profligacy, none can now doubt ; but, though the form would be there, the spirit would be fled ; the noble frame must fall asunder by the natural effect of decay ; contagion and reptiles must soon be its only product, until some powerful enemy would dig its grave, and receive and deserve the congratulations of the world for ridding it of a government whose existence only disgusted the moral eye and poisoned the political atmosphere of mankind.

CATECHISING.—“Your Majesty can never be sufficiently commended in taking orders, that the chief heads of the Catechism should in the ordinary ministry, be diligently propounded and explained unto the people throughout the land, which I wish were as duly executed every where, as it was piously by you intended. The neglecting of this, is the frustrating of the whole work of the ministry. For let us preach never so many sermons unto the people, our labour is but lost, so long as the foundation is unlaid, and the first principles untaught, upon which all other doctrines must be builded.”—(*In a sermon preached before King James in the year 1624, by James Elsher, late Lord Archbishop of Armagh.*)

A GOOD RULE.—When Sir Christopher Wren was building St. Paul's Cathedral he caused the following notice to be affixed to several parts of the structure :—“Whereas, among labourers and others, that ungodly custom of swearing is too frequently found, to the dishonour of God and contempt of authority ; and to the end that such impiety may be utterly banished from these works which are intended for the service of God and the honour of religion, it is ordered that profane swearing shall be a sufficient crime to dismiss any labourer

that comes to the call ; and the clerk of the works, upon sufficient proof, shall dismiss them accordingly ; and if any master, working by task, shall not upon admonition, reform the profanations among his apprentices, servants, and labourers, it shall be construed his fault, and he shall be liable to be censured by the commissioners."

TREASURY.

THE BIBLE.—The BIBLE is that BOOK which has

"Truth"—for his subject!

"God"—for its author!!

"Salvation"—for its end!!!

"Yes," I hear some say, "but the Bible has so many 'hard sayings' that I cannot understand it." Is this a reason, comrades, why you should neglect reading it and making use of it, when you see what it will be the means of doing for you? Let me ask, would you throw away your musket when surrounded by enemies, because you may not understand the theory of the combustion of gunpowder? Would a sailor, amidst rocks and shoals, when the tempest was raging, heave his compass overboard because he did not understand magnetic attraction? Put it to your own selves. Do you really wish to understand the Bible? Have you ever seriously applied to understand it? Have you ever on your knees asked "wisdom from above" to enable you to understand it? For believe me, it is a sealed book to those who read it in the pride of the human heart, with the spectacles of mathematics and philosophy, and will not ask to "be taught of God;" for it is the understanding of the *heart*, not of the *head*, which is necessary; and if you will only ask in prayer for understanding, "*you shall receive.*"—*From a Reverie of a Retired Officer on the Naval and Military Bible Society, addressed to Red Coats and Blue Jackets.*

"To those again, who listen to the gospel, but who do not hear it with faith and to a good purpose, the words of the Apostle may give an important counsel. Let such persons beware lest that voice which is so easily slighted and forgotten, should be to them a savour of death unto death. 'Take heed,' saith our blessed Saviour, 'how ye hear.' Take heed to the motives with which you listen to God's word. Labour for a simple desire after the wisdom that cometh from above. Consider that her price is above rubies, and that the

chief thing to be desired is that understanding which maketh wise unto salvation. And then repair to that holy place where wisdom crieth, and understanding putteth forth her voice. Go thither in a spirit of prayer, knowing that the words of the preacher are an empty sound, unless they are accompanied by the power of God within the heart. Go with humility ; knowing that pride refuses to be taught, and that with the lowly is wisdom. And forget not that religion is a matter of personal importance, and that the truths of the gospel are a message from God unto yourselves."—*From a Sermon, on 2 Cor ii. 15-16. by Rev. J. E. Riddle, M.A.*

THE GOOD PARISHIONER is at once near the church, and not far from God ; like unto Justus, "one that worshipped God, and his house joined hard to the synagogue." Otherwise, if his distance from the church is great, his diligence is the greater to come thither in season. *He is timely at the beginning of Common Prayer.* Yet as Tully charged some dissolute people for being such sluggards, that they never saw the sun rising or setting, as being always after the one, and before the other ; so some negligent persons never hear prayers begun or sermon ended, the confession being past before they come, and the blessing not come before they are passed away.

In the sermon he sets himself to hear God in the minister. Therefore he divesteth himself of all prejudice : he hearkens very attentively. It is a shame when the Church itself is a cemetery, wherein the living sleep above ground, as the dead do beneath.

At every point that concerns himself, he turns down a leaf in his heart ; and rejoiceth that God's word has pierced him, as hoping that while his soul smarts it heals.

He accuseth not his minister of spite for particularizing him. It does not follow that the archer aimed, because the arrow hit ; rather our parishioner reasoneth thus : if my sin be notorious how could the minister miss it ? if secret how could he hit it without God's direction ? But foolish hearers make even the bells of Aaron's garments to clink as they think. And a guilty conscience is like a whirlpool, drawing in all to itself which otherwise would pass by. One causelessly distressed to his minister, complained that he in his last sermon had personally inveighed against him, and accused him thereof to a grave religious gentlemen in the parish. "Truly said the gentleman, "I had thought he meant me, for it touched my heart." This blunted the edge of the other's anger.—*Fuller.*

POETRY.

(For the Village Churchman.)

BY THE REVEREND THE WORSHIPFUL CHANCELLOR BAKES.

COLLECT FOR THE THIRD SUNDAY IN ADVENT.

Lord Jesu, who didst at thy coming, send
 The Baptist herald to prepare thy way;
 Grant, that the Pastors who thy flock do tend,
 And all who round thy holy altar bend,
 Like gladsome office may rejoice to pray!
 Grant that they may not plead or strive in vain,
 But o'er their labours shed thy promised light,
 That when to judge the world, Thou com'st again,
 Thy way to us may level seem and plain,
 And we may stand accepted in thy sight.

SONNET.

IMITATED FROM DES BARREAUX.

(For the Village Churchman.)

Great God! with justice all thy 'hests o'erflow,
 And still thou joy'st to favour human kind:
 But so have I transgress'd, that should'st Thou show
 Mercy to me, to justice Thou wert blind.

Yes, Father, such my sin's enormity!
 It leaves Thee but of punishment the choice:
 Thy rights resist my pardon full and free;
 And "let him die!" is even Thy mercy's voice.

Be then Thy will perform'd—no longer spare—
 Thy glory claims it—mock this gushing tear;
 Strike—thunder—'tis full time—give war for war—
 Sinking, the hand that strikes me, I revere.

Ah! on what spot can Thy dread thunders fall,
 Uncovered by the blood, that covers all?

F. WRANGHAM.

NOTICE TO CORRESPONDENTS.

The Editor of the VILLAGE CHURCHMAN desires gratefully to acknowledge the favours of several correspondents, whose literary productions will, as far as is consistent with the spirit and design of his periodical, appear in due course.

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

APRIL XXX DAYS.

2nd MOON, New.....	3h. 21m. aft.	SUN rises 5 31	sets 6 30
9th ——— First Quarter ..	6h. 22m. morn.	— do. 5 17	do. 6 43
16th ——— Full	7h. 56m. aft.	— do. 5 4	do. 6 56
23th ——— Last Quarter....	11h. 47m. aft.	— do. 4 49	do. 7 11

		MORNING LESSONS.		EVENING LESSONS	
1 Wed		1 Sam. 5	John 19	1 Sam. 6	Heb. 3
2 Thrs		7	20	8	4
3 Frid	Clock fast 3 17	9	21	10	5
4 Sat		11 Acts	1	12	6
5 SUN	5 Sunday in Lent.	Exod. 3	Acts 2	Exod. 5	Heb. 7
6 Mon	Old Lady Day.	1 Sam. 15	3	1 Sam. 16	8
7 Tus		17	4	18	9
8 Wed		19	5	20	10
9 Thrs	Clock fast 1 33	28	6	22	11
10 Frid	Camb. Term ends.	23	7	24	12
11 Sat	Oxford ditto	25	8	26	13
12 SUN	Palm Sunday	Exod. 9	Matt. 26	Exod. 10	Heb. α 5
13 Mon		1 Sam. 29	Acts 10	1 Sam. 30	James 2
14 Tus		31	11	2 Sam. 1	3
15 Wed	Easter Term begins	Hosea 13	John b 11	Hosea 14	4
16 Thrs	Maundy Thursday	Dan. 9	13	Jer 31	5
17 Frid	Good Friday*	Gen. c 22	18	Isaiah 53	1 Pet. 2
18 Sat	Clock slow 0 31	Zech. 9	Luked 23	Exod. 13	Heb. 4
19 SUN	Easter Day†	Exod. 12	Rom. 6	Exod. 14	Acts e 2
20 Mon	Easter Monday	16 Matt. 28		17	3
21 Tus	Easter Tuesday	20 Luke f 24		32	1 Cor. 15
22 Wed		2 Sam. 16	Acts 19	2 Sam. 17	2 Pet. 1
23 Thrs	St. George	18	20	19	2
24 Frid	Clock slow 1 49	20	21	21	3
25 Sat	St. Mark	Eccles. 4	22	Eccles. 5	1 John 1
26 SUN	1 Sunday after Easter	Num. 16	Acts 23	Num. 22	1 John 2
27 Mon		2 Sam. 24	24	1 Kings 1	3
28 Tus		1 Kings 2	25	3	4
29 Wed	Oxf. and Cam. Ter. bg.	4	26	5	5
30 Thrs	Day increased 7 0	6	27	7	2, 3 John

* Proper Psalms—Morn. 23, 40, 54. Even. 69, 88. † Morn. 2, 57, 111.
 Even. 113, 114, 118. a To ver. 11. b Begin ver. 45. c To ver. 30.
 d Begin ver. 50. e Begin ver. 22. f To ver. 13.
 Days of Fasting, or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, { The First Sunday in Lent; the
 being the Wednesday, Friday, and } Feast of Pentecost; Sept. 14;
 Saturday after. Dec. 13.
- III. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday
 before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year. except Christmas-Day.

THE VILLAGE CHURCHMAN.



No. XXIX.]

MAY. 1840.

[NEW SERIES.]

ORIGINAL PAPERS.

THE PIOUS CHURCHMAN'S SUNDAY.

DIALOGUE BETWEEN FARMER GOODMAN, AND HIS LABOURER,
THOMAS FAITHFUL.

(For The Village Churchman.)

[Continued from page 75.]

Thomas Faithful bade Farmer Goodman good night, after the conversation which was detailed in the former paper, and begged to have a little more talk the next morning on the same subject; to which Farmer Goodman willingly agreed, on receiving a promise from Thomas, that he would follow the plan he recommended to him as respects Saturday night.

The sabbath morning came; a holy calm seem to pervade every thing: the sun was brightly shining; the birds were sweetly singing, the bleating of sheep and lowing of cattle fell at intervals on the ear, and the murmuring of the brook, which ran at the foot of the village church-yard, had a soothing influence on the mind. The nine o'clock peal was just being rung, and Farmer Goodman, having breakfasted and conducted his family prayer, had taken a turn into the garden to enjoy the freshness of the spring breeze and meditate on the goodness of the Almighty, where Thomas Faithful followed him, to have a little more chat on the subject which the farmer had put before him.

Farmer Goodman had reached the bottom of his garden

before he perceived that he was followed: on hearing a foot-step behind him, he turned round.

Thomas. Good morning, master: there's a sweet fine morning, this morning.

Farmer. There is, Thomas.—Well, I suppose your'e come to talk to me a little more about the Sunday; I hope you did as I wished you last night.

Thomas. I did, master; and both me and my mistress were saying this morning, when we were getting our breakfast, we never felt more comfortable on a Sunday morning in our lives, and in better tune for going to church.

Farmer. Well, Thomas, I'm glad to hear you say so; now we talked last night how to finish up Saturday, and we've to see how to spend Sunday. Well then, as soon as I wake on a Sunday morning, I think of a beautiful little verse there is:

“This is the day when Christ arose
So early from the dead;
Ah! why should I my eyelids close
And waste my hours in bed.”

Now I can't be content to lay long in bed after thinking of this.

Thomas. Aye, well, that's wonderful.

Farmer. Well, then, I manage to have breakfast about two hours before morning prayer, and at family prayer, I remember to pray again for the ministers and dispensers of God's Holy Word and Sacraments, that they may both by their life and doctrine adorn the Gospel of Christ; and that we and all our neighbours may have grace to receive with meekness what they say, and to “bring forth the fruits of the Spirit.”

Thomas. Well, master; and doesn't this praying for the minister and yourself make you profit more by what you hear?

Farmer. Yes, Thomas, I can truly say it does; for God's Holy Spirit makes the going to church a blessing to us now, far different to what it was formerly.

Thomas. Then what do you do, master, between breakfast-time and prayers?

Farmer. Well, I employ myself in reading some part of the Bible or some book about religion; and I take care to send my children to be catechized by Mr. Peace-maker. And besides, I let my farmer lads have nice tracts to read; and I always insist upon them and the maids going to church: I know that if I let them stay at home, they'll both learn no good, and get into a great deal of naughtiness.

Thomas. Well, master, but I think there's a deal that doesn't think as much about keeping their Sunday holy as

you do ; there's many a one as thinks that if he goes to church and does not work on a Sunday he may do as he likes.

Farmer. Well, Thomas, I'm sorry to think that there are many who care very little how they spend their Sundays, so they go to church ; but I think they'll find themselves sadly mistaken. Now there are two or three things that look uncommon sensible to me, and when Mr. Peace-maker told me of them, he quite convinced me that I hadn't been spending my sabbaths right. The sabbath was made to make us wiser and better, and so I wish to get as much good as I can on it : and then if we are not quite sure how strict we ought to spend Sunday, yet it's the safest way to be a bit too strict : and besides, I always think, that if a man wants to serve God as little as ever he dare, he's in a very bad way, and likely to slip into sin without almost thinking of it.

Thomas. Aye, well, that's quite right ; and I think according to that, Farmer Freeman oughtn't to have no merry company on a Sunday.

Farmer. I think if we are truly alive to our duty, we shall never have company on a Sunday so as to interfere with its being kept holy : whenever I have my friends or relations to see me on a Sunday, they always go with us to church, and don't prevent us from spending our time aright, and when we any of us go out, we go to church with our friends.

Thomas. Well, I'm sure that's the way for us poor folks to do ; for if we didn't go to see our relations on a Sunday, we shouldn't get no time else. And I remember hearing a famous sarment when I went to see my cousin Will, where he was out at service.

(*To be continued.*)

A REVERIE ;

OR A FEW WORDS IN SEASON.

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Jupiter (so says the fable) was once so pleased with a certain farmer, that he offered to accede to any one petition he should make.—"Only," said the agriculturist, in ecstacy, "only give me the control of the weather but for *one year* ! I want no more." The request was no sooner made than complied with, and now, while heavy showers deluged the surrounding country, the delighted farmer viewed with exul-

tation the sun beaming on his own broad acres. Then when the sun was parching the neighbouring lands, with self-complacency he beheld gentle showers moistening his own privileged field. Already he counts his anticipated gains, and triumphs in his own consummate skill. But now comes the harvest. The garnerers of those who depended alone on Jupiter overflow with super-abundant produce: the barns of the farmer who trusted in his own wisdom are *empty*!

Let us, who are always ready to find fault with the weather, and farmers who are ever prone to grumble, read the moral of this fable in the late and present gracious seasons: *gracious* truly!—for of late years the land springs have been failing all over the country, and no doubt, according to the prediction of Sir John Herschel, if we had not experienced just such a long rainy period as we have, vast numbers of wells would have been quite dry, and a greivous dearth of water must have been the consequence. But that very rain at which we murmured, has proved a blessing, for springs, which for years had ceased to run, are now become flowing streams, and, as an agricultural friend writes me from Lincolnshire, “had we had the usual March winds, which ‘set in like a lion,’ the land, over saturated as it was, would have become as hard as pavement, and could not have been prepared in time as a seed bed; but the Lord, in mercy, shut up the roaring winds, and in infinite wisdom, in their stead, sent sharp frosts by night to dry the land, and warm rays by day to pulverize the clods: the fields soon teemed with the busy husbandmen, their wives and children, the seed is in the ground, and famine averted, for never did the earth appear in a more promising condition.” Let us then, individually, and as a nation, “Praise God from whom all blessings flow.”

And as the land has been dealt with, so let us pray that God the Spirit may, in like manner, by the sharp afflictions wherewith he sometimes afflicts us, and the alternate sunshine of his love, so pulverize our stony hearts, that they may receive the good seed which the Lord’s labourers are now so assiduously sowing, and which, once implanted and watered by the dew of Grace, shall, in His good time, yield an abundant produce, to be gathered into the garner of our heavenly Father, when the Lord of the Harvest shall put in his sickle.

April, 1840.

UBIQUE.

A WORD ON THESE HARD TIMES.

(For The Village Churchman)

If, my reader, you dwell in a manufacturing town or village, I can scarcely hope that you do not know the meaning of the word *Chartist*. Ah! I see you are looking more eagerly on this page because that word is here—but stop a few minutes, for I have no new outbreaks to disclose, but I want you to try and discover what it is that makes a Chartist, what is the beginning of Chartism. I live in the midst of them, and after thinking about them all the winter, after seeing their families, and pitying their misery, I fancy I have discovered the secret: is it not discontent? Discontent is at the root of Chartism. The poor man is discontented with his wages, with his employer, with his parish, with his country, and with its government: but this is not all, he becomes discontented with his home, with his wife, and with his children; he thinks that he could make things better, that he could make things equal, but, alas! he remembers not that if every thing were made in perfect order by some master hand, that moment sin would creep in and spoil the beautiful plan. Are you, my reader, young?—do you hear your fellow-workman complaining?—does he ask you to come with him to a meeting, and there find a remedy for all these evils? Before you consent to listen to those exciting speeches, ask yourself—am I now contented? If I am, why should I go and begin to feel that worm which must gnaw at the root of all my happiness even in this world? Discontent spreads like the cholera: is one in a family dissatisfied, another brother soon becomes so—then the father, nay, that quiet female catches it, and she who worked so willingly from morning until evening for her happy family, now feels something which says—why should I slave so—why should I not have a servant to do my work as well as Farmer B.'s wife or the squire's lady?"

I know too well you have real difficulties to contend with; you can sometimes scarcely get bread to eat—it is impossible to get decent raiment to put on—this winter has been more trying than the last,—there are your children crying for bread, and you cannot get work. Alas! my friend, the tale is too true, and thousands have to tell it, and retell it. Your visitor has given her little all, and has only sympathy to bestow; but which is the happiest room! that where all these hardships have to be borne, and where there is a contented spirit, or that wretched cottage, where discontent

is the only chord ever struck? But come and see for yourselves—turn up the next street—there is a cottage by itself; look through the broken window, there is an aged man; what book is that upon his knee? It is his Bible: he has been for ten years the almoner of the Benevolent Society, under the good clergyman, but now through the “changes and chances of this mortal life” the society has no funds left and he has only 3s. a-week for himself and his sick aged wife: when he is hungry and has nothing to eat, hear what he says when for the first time he tells me of his destitute condition—“but if I never have a bit of bread to eat from this moment, if I am prepared to meet my God it matters not.” Oh! I think, my reader, I need not tell you that poor man knows how to *live* contentedly, as well as *talk* of it. But we must not stop here, for we can learn a lesson next door: here is dirt and misery, the mother pale, the children seem starving, the frame is going, no want of work, but where goes the money? Instead of being received with thankfulness, and spent with care, the greater part goes to the beer-shop. Well may discontent reign at home! Now let us think about a cure for this spirit: you will find one if you read your Bible—take it down from that shelf, and find such a receipt for your case. “To the poor the gospel is preached;” and there is not one sorrow or one care that sin has brought into your dwelling, but you will find a healing balm for it there. Seek to love the Saviour there offered to sinners, that you may have a friend to go to every night, a guide to lead you by day; he is a friend you may trust, and you will see that He himself had not where to lay his head when he dwelt on this poor earth, so that he has felt all your wants, and he can teach you by his good spirit what is the meaning of that word so little understood by sick and poor, by high and low—CONTENTMENT.

VOX POPULI—VOX DEI.

MR. EDITOR,

How often is this old saying brought forward by a certain class of persons; but how often perverted and abused! Your village churchmen, perhaps, should be informed that the above are Latin words, signifying “The voice of the people, is the voice of God.” To shew that the voice of the people is not always the voice of God, I would recommend them to attend to the following observations, founded on facts

—these facts are derived from truth, and the truth is to be found in the “Vox Dei”—the Bible. They have reference to *our* blessed Saviour and *our* insulted God. 1. Let them search the Scriptures, and they will find the truth recorded thus, in words written as plain as a sun-beam can make them clear: St. Matt. xxi. “And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed them in the way, and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David, blessed is He that cometh in the name of the Lord; Hosanna in the highest.” So far so well, and how cheering and encouraging are these words, proceeding as they did from the “*Vox Populi*.”

2. Let us now turn over one or two leaves of the book. The scene becomes changed. In a very little time the “*Vox Populi*” is thus heard speaking: St. John xix, &c. “Pilate is sitting in the judgment seat, he says to the people, Behold the man—behold your King: but they cried out—We have no king but Caesar, away with such a fellow from the face of the earth, for he is not fit to live—away with him—away with him—crucify him—crucify him. Pontius Pilate saith, Why what evil hath he done? I see no fault in him at all. But they cried out so much the more, away with him—crucify him—crucify him.”

So much for the *Vox Populi*—the voice of the people! So much for *popular* applause! How fickle—how uncertain—how fleeting—not to be depended upon! Is it not like a broken reed, which if a man leaneth on and trusteth unto, it runneth into his hand, and pierces it through and wounds it! Let us then think less and less of this *Vox Populi*, and let us believe in and trust to the *Vox Dei*, not placing any confidence in the voice of the people, for the *Vox Dei* is true—unchanging, unchangeable, enduring [for ever; but the *Vox Populi* is deceitful, false, changing, changeable, unending. Is it not brittle as glass, bitter as gall, biting like a serpent, stinging like an adder?

I am, Mr. Editor, with great respect, yours,

April 20, 1840.

A COUNTRY CURATE.

HINTS ON POPERY.—No. IV.

(For the Village Churchman.)

OUR last hint, Christian friends, referred to the Council of Trent, and the first article of its creed.

The papists would have us believe in all traditions of the Church as apostolical, and binding on our consciences as from God. Against this we protest, and surely with good reason. The second Article of the Trent Creed refers to "Holy Scripture." "I also admit the Holy Scripture according to that sense, which holy mother Church, whose right it is to judge the true meaning and interpretation of the sacred Scriptures hath held and doth hold; nor will I ever receive and interpret it but according to the unanimous consent of the holy Fathers." Having begun with ecclesiastical tradition, they go on with Holy Scripture. The Church is said to be its interpreter. God says, the Holy Spirit speaking through the true Church, is its interpreter. By holy mother Church they mean their own Church. They assume that they are right, and every one else wrong; yet this is the very point to be proved. But now for a matter of fact: concede the right of interpreting Scripture to belong to them, have they ever exercised it for the good of the people? Have they ever told us what their interpretation is that we may judge for ourselves? Now it is a well known fact, that the Romish Church never have given a *generally authorized* interpretation of Scripture, so that all who run may read. They have played the dog in the manger for ages: they are like a great man in a village, who should say that the right of selling all the corn was his, and yet never sells one shilling's worth to his starving tenantry. To act thus as to the bread of this world would be an accursed thing; how much more so as to that bread of eternal life, on which the soul must live for ever, or die for want. But this image may be answered by their saying—"Oh! but we don't act thus cruelly; our priests instruct us in God's Word, and they interpret Holy Scripture for the poor in the name of the Church." Grant this, but then how is the poor man to know that he has it explained to him, according to the unanimous consent of the holy Fathers? How is he made sure that his priest does that which the Church says is necessary to his salvation? Moreover, can it be done at all? Is there such a thing as the unanimous consent of the Fathers? Then again, who are "the Fathers?"

Now you perceive that all these questions must be answered before a poor man is permitted to understand Holy Scripture. It is like putting the blessed book into his hand, with such a clasp upon it, that no one in the parish can open it. The treatment of the Scriptures, by the Church of Rome, has always been most strange to all reflecting minds. Why seal them up so firmly? Why prohibit their use by the poor, and banish them as much as possible from the people? Does it not look as if there were some thing behind all this which a knowledge of the Scriptures would overthrow? Yes, thus it has ever been and ever will be with all who uphold the creed of Trent. Its doctrines and precepts are directly contradicted by the Word of God; both could not be believed together, and thus every man who is so infatuated as to prefer the system of Rome to that of Holy Scripture, must set the Scriptures aside. Men would be alarmed if this were done all at once: the poison must be insinuated only; the word must be interpreted only according to the unanimous consent of a hundred writers who never consent at all! Thus much, brethren in Christ, for this second article. Remember its influence upon the knowledge of the Scriptures, how it robs the poor man of the very best boon which God can bestow upon him for the guidance of his family into all spiritual happiness and peace, and be not persuaded to join any sect who so openly proclaim their undisguised hostility to the spread of the Oracles of God.

T. M.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. V.

THE PRIVILEGE OF PRAISE.

“Whoso offereth praise, glorifieth me.” Ps. 50. 23.

How mercifully is the Bible adapted, by the wisdom and goodness of the omniscient God, to meet every change of feeling or of circumstance which chequers man's earthly pilgrimage. In joy or sorrow,—in prosperity or adversity,—in health or sickness,—in life or death,—we may find *some* passage of Scripture so exactly suited to our present situation, that it might have been indited for us alone. There is either caution or comfort, precept or promise, for every changing scene of life, and when life itself is fading, and its trials are drawing to a close, that blessed hope of immortality, which

the Word of God has held on high above all the storms of life, grows clearer and stronger, as the eye fixes more steadfastly upon it, shining brighter and brighter unto the perfect day.

To a grateful spirit, the Bible offers this most encouraging promise dictated by God himself—"Whoso offereth praise, glorifieth me." When imagination essays to follow some of the prophetic writers into the presence of God, she beholds the Almighty seated on a throne of majesty, thousands of glorious spirits worshipping around in humble awe, while worlds, by us unnumbered and unknown, circle in the immensity of ether, and add their tribute of homage to the Creator of all, by "fulfilling His word." Thus "clothed with light as with a garment," attended by the host of heaven, and worshipped with adoration unalloyed by sin, might we not fear that the voice of earthly thanksgiving, if listened to by Jehovah amidst the songs of heaven, would only mar the chorus by its discord?—that our highest praises would add nothing but their contrast, to the glory which unfallen spirits continually ascribeto God? And when the heart is swelled to express its gratitude for some fresh instance of mercy, might it not recoil, overawed, as the eye shrinks from gazing at the sun, but for the assurance of that word which cannot deceive, that condescending encouragement, "Whoso offereth praise glorifieth me."

There is no restriction as to the worshipper, for "God is no respecter of persons"—there is no stipulation as to the language, for it is only "vain words," which the Lord hates: "Whoso offereth praise," whether the poorest Christian upon earth, or the highest archangel around the throne of heaven, glorifies his God. Can we then delay to bring this tribute, or refuse the "free-will offering," which costs us nothing, nay adds the crown to every enjoyment, yet which God deigns to accept and to approve? Who can say "I have no cause for thankfulness, no subjects for praise?" Take but the event of one day: when we awake from the slumbers of the night, refreshed in mind and recruited in body, to whose guardian care do we owe it, that our repose has been safe from fear of evil, and our senses renewed with the returning day? Whose arm has sustained us, so that our sleep has not been that of death? The arm of that Almighty God, whose Sun is now speeding across the heavens, shedding, like its Creator, blessings "on the evil and the good." Surely the first effort of consciousness should be to mould the waking thought into the words of praise: "Bless the Lord, oh my soul, and all that is within me, bless his holy name."

When our table is spread with the bounties of God's providence, is it *no* cause for thankfulness, that the support which life requires is also rendered conducive to enjoyment? That the three kingdoms of nature, the products of far distant countries and varying climes, combine to minister to the gratification of our appetite? and when our "daily bread" is rendered doubly sweet, by being shared with valued friends or endeared connexions, oh! let a feeling of praise add "grace" to every meal, that in this, as in whatever else we do, we may strive to fulfil the apostolic precept, "Do all to the glory of God."

Those universal blessings, the cheering sunbeam, the fresh air, and soft gales of the advancing season, which we share in common with those beneath us in the scale of creation, are not unacknowledged by *them*; they blend their grateful notes in nature's hymn of praise, and—

" Shall man, the great master of all,
The only insensible prove:
Forbid it, fair gratitude's call,
Forbid it, devotion and love!"

Let the lark, as it springs upward, be our monitor, and as earth is re-garnished with its verdure and beauty, and the flowers start forth from their secret homes, let the incense of our gratitude ascend to heaven, for life preserved and mercies renewed.

Seasons will occur, and events befall us, when sorrow has so filled our eyes with tears, that we can scarcely discern the hand of love which is guiding our course through the valley of affliction; but even then, what an unspeakable blessing is that faith, which enables the dimmed eye to behold a Saviour, afflicted in all our afflictions, and whose unfailing word declares, "I will never leave thee." If for a time the spirit of heaviness depresses our hearts, let us wait and trust that, when infinite wisdom sees fit, infinite love will remove the burden and clothe us with the garment of praise.

The more we cultivate the feeling of thanksgiving, the better are we assimilating the employments of earth to the enjoyments of heaven, for praise is the language of that "better country." In heaven there are no transgressions to confess, for sin ceases when its last penalty is paid; there are no wants to utter, for all that can blend to fill the chalice of happiness, is poured forth from the fountain of life; and there are no petitions to offer, for the spirit has awoken in the likeness of its Redeemer, and at length is "satisfied." But *praise* is yet there; not as now, intermitted by grief or fear, —not sullied by imperfection, nor chilled by earthly feelings

—but constant, glowing, bright, enkindled by that effulgence which irradiates the new Jerusalem.

But let us never forget that, like every thing of ours, praise as yet is imperfect, and will be accepted by the Almighty only through Jesus Christ. With every sacrifice under the Mosaic dispensation, sweet incense was united ; with every offering under the new covenant, must the true incense (of which the other was typical) be added in the intercession of the great High Priest, the only advocate between God and man. By Him let us offer daily praise for daily mercies ; and if, for “ creation, preservation, and all the blessings of this life,” we utter our unfeigned thanksgivings, what should be the Christian’s gratitude, for the inestimable love of God in the redemption of the world by our Lord Jesus Christ, the means of grace, and the hope of Glory ?

Papplewick.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. V.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT,
BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

ALTHOUGH this Society is not the next in point of time that appeared in our Church hemisphere in the bright constellation of useful institutions, yet the consideration of it is highly seasonable at present, when “ Church Extension ” justly claims the support of the “ Village Churchman,” no less than the “ Metropolitan of England.” We will, therefore, lay before our readers the following summary view of its rise, progress, and success :—

The rapid increase of population, especially in the manufacturing towns, rendered the building of churches by private benevolence very difficult, if not impossible. Churches and parishes attached to them had formerly rendered our national system of Christian instruction complete. If, therefore, we survey our old towns and cities, the number of churches is quite sufficient for the people. Every individual could repair to his or her parish church, and obtain the consolations of religion from the parish priest, who could easily know and visit each of his flock. The wisdom of man could not desire a better plan for promoting the happiness of the nation ; and, had the piety of succeeding ages provided for the increase of population, dissent from the Church, and endless divisions and

subdivisions of dissent, could have never happened. How lamentable is the review of our past neglect, in not providing church room as it was wanted.

Many clergymen and laymen saw the growing evil, and zealously strove to erect churches in populous places. Much good was undoubtedly done by these exertions; but they were not at all commensurate with the necessity of the case. The writer of this article has sufficient grounds to assert, that one of the first that thought of a society for building churches was the present excellent Archbishop of Canterbury, when he was Bishop of London. Many other eminent characters concurred with his lordship in this good design, and, accordingly, in the year 1818, the Society was formed, and it was some time afterwards incorporated.

During the period it has been in operation, to the year 1819, it has assisted 1606 parishes in increasing their church accommodation, by means whereof 435,000 additional sittings have been obtained, of which number 318,000 are free and unappropriated. The Society has contributed the sum of 262,616*l.* towards the procuring of this great increase of church accommodation; and has thereby given encouragement to the additional expenditure of more than 1,500,000*l.* on the part of the different parishes which have applied to it for assistance.

Her Majesty the Queen is the patron, and his Grace the Archbishop of Canterbury is the president; Newell Connop, jun., Esq. is the treasurer; the Rev. J. Rodber is the secretary; and the Society's office is in St. Martin's-place, Trafalgar-square, London. Any clergyman will be happy to receive and forward donations and subscriptions, to any amount, to the Society, for the committee have numerous applications made to them from every part of the kingdom for assistance to erect and enlarge churches.

Nor are the benefits of this admirable institution confined to the wisdom and zeal of its conductors in London only: it has led to the formation of many affiliated societies in the different dioceses, under the sanction of their respective bishops and clergy, whose local knowledge and influence can be combined to carry out the plans that have been so judiciously pursued for the last twenty-one years.

The readers of our short publication will be able, from this brief sketch, to judge whether the Church of England is not "zealous of good works." We believe that her members only need to be informed of the necessity of united labour on her behalf, to rise as one man, so that every want may be

fully supplied. Let us look at our venerable old churches, founded and endowed by our forefathers, and we are confident that the present generation of churchmen will gladly follow their good example, whereby "every district in our land shall have its church, and every man will thankfully acknowledge the pastoral care of his own authorized minister."

April 7, 1840.

W. M.

THE BIBLE.

MIRACLES.

MIRACLES are wonderful acts or effects, superior or contrary to the known laws of nature. Such are the miracles of the Bible. Their truth is supported by the strongest evidence. They prove to us the Divine mission of those by whom they were wrought. "*No man,*" saith Nicodemus to Christ, "*can do these miracles that thou doest, except God be with him.*" The truth of the Scripture miracles was never denied in the ages when they were performed. Moses appeals to those that knew them, as being themselves witnesses of the truth of what he relates, and the apostles of Christ do the same. Thus the miracles, when properly considered, confirm and strengthen our faith in the Bible, and in the Saviour's power and love.

There were certain peculiarities in the miracles of the Lord Jesus, which marked his divine nature in the performance of them in a way and manner different from all his servants. They performed all the miracles they wrought by the appointment and in the name of the Lord ; Jesus wrought his in his own name. This contrast might be drawn out into a more lengthened detail were it necessary.

The evangelist St. John is careful to inform the Church, that "*the beginning of miracles in Cana of Galilee*" was shown in converting water into wine ; as if to say such are the blessings of the Gospel. Our common mercies will be made rich mercies ; and the nether springs in Jesus, if for his personal glory, shall become upper springs in Jesus. And this is still the more striking, because under the law the first miracle of his servant Moses was manifested in converting water into blood ; but Jesus's first miracle is converting water into wine. What an argument of the most persuasive kind arises hence to look unto Him in every exercise, and to wait His grace in every dispensation.

The following is a tabular arrangement of the miracles of

our Lord and Saviour :—He turns water into wine, John ii. 1-11. Raises the dead, Luke vii. 11-17 ; viii. 40-56 ; John xi. 1-57 ; Matt. ix. 18-26. Heals the sick, Mark iii. 1-6 ; Luke iv. 38-44 ; v. 17-26 ; vii. 1-10 ; viii. 43-48 ; xiii. 10-17 ; John iv. 43-54 ; v. 1-16 ; Luke xxii. 49-51 ; Mark i. 30-31 ; Matt. viii. 5-13 ; ix. 1-8 ; xii. 10-13 ; xv. 22-28 ; Luke xiv. 1-6 ; xxii. 50, 51. Cleanses the lepers, Matt. viii. 1-4 ; Luke xvii. 11-19 ; Mark i. 40-45. Casts out devils, Luke iv. 31-37 ; Matt. viii. 28-34 ; Luke viii. 1-3 ; Matt. xv. 21-28 ; xvii. 14-21 ; Mark i. 22-28 ; Matt. xii. 22, 23. Makes the deaf to hear, Mark vii. 31-37. The dumb to speak, Matt. ix. 32-38 ; xii. 22, 23. The blind to see, Matt. ix. 27-31 ; xx. 29-34 ; John ix. 1-7 ; Mark viii. 22-26. Walks on the sea, Matt. xiv. 22-23. Calms the tempest, Matt. viii. 18-27. Feeds five thousand, John vi. 14 ; Matt. xiv. 15-21. Feeds four thousand, Matt. xv. 32-39. Procures tribute money, Matt. xvii. 24-27. Escapes the Jews, John viii. 59. Drives the buyers and sellers out of the temple, John ii. 13-17. Causes the barren fig-tree to wither, Matt. xxi. 18-22. Causes a miraculous draught of fishes, Luke v. 1-4 ; John xxi. 1-4.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

THE LITANY.

WE now proceed to take a view of the *Litany*, which, though it may seem to be embodied with the Morning Service, yet it is a distinct and separate office in the intention of the Church, as is evident from the rubric before it, which appoints it "to be sung or said after Morning Prayer." Besides, it is an office of so different and peculiar a form, that it requires and deserves to be considered separately, and to be viewed in its own perfection ; for it is so complete a form of Christian worship, that it may in a manner be called a lesser Liturgy, and ought to be esteemed as the *best* of offices in the *best* of Churches. The people have so great a share in the Litany, that they ought to understand it so that it may be a *reasonable service*. The word "*Litany*," means "*a supplication*," (see rubric) so called, as being the most earnest kind of praying, expressed by way of beseeching or entreating, and it was anciently accompanied with fasting by the primitive Church ; and thus our Litany is appointed to be

used on *Wednesdays* and *Fridays*, the two ancient fasting-days kept by the first Christians, because *the bridegroom was then taken away*; the death of Christ being designed on the *Wednesday*, when he was sold by *Judas*, and accomplished on the *Friday*, when he died on the cross. It is appointed also to be used on the Lord's day, though a festival, because there is the greatest assembly to join in so important a supplication, and partly that no day might seem to have a more solemn office than the Lord's day.

The Litany may be divided into four parts :—

I. INVOCATION.

III. INTERCESSION.

II. DEPRECATION.

IV. SUPPLICATION.

We propose to explain it in this order :—

I. AN INVOCATION.—We have a divine command to call upon God for mercy in the time of trouble (James v. 13.) and all the Litanies I have seen (says Wheatley) begin with this solemn word, *Lord have mercy upon us*. So that this invocation is the sum of the whole Litany, being a particular address for mercy, first, to each person in the glorious Trinity, and then to them altogether. The address being urged by two motives, viz., first, because we are *miserable*; and secondly, because we are *sinner*s; upon both which accounts we extremely need mercy.

The design of the people's repeating these whole verses after the minister is, that every one may first crave to be heard in his own words; which, when they have obtained, they may leave it to the priest to set forth all their needs to Almighty God, provided that they declare their assent to every petition as he delivers it.

(To be continued.)

NOTICES OF BOOKS.

Extracts from Holy Writ. &c. By Capt. Sir N. J. Willoughby, R.N., C.B., K.C.K. Second Edition. London: Burns.

It is with peculiar pleasure that we call the attention of our readers to this interesting volume of *Extracts*, published *gratuitously* for the benefit of soldiers and seamen. The spirit of deep-toned piety which breathes through every page of this work is truly delightful, and we are assured must infuse its sacred leaven amongst the numerous class for whom the "*Extracts*" are chiefly intended. Sir N. J. Willoughby is descended from one of the most ancient and noble families in the land. His exploits and daring in defence of his country led down from generation to generation, but that

which will most add to his glory is, this attempt to lead his fellow countrymen to take arms under the banner of the Prince of Peace. May the great Head of the Church render it an extensive blessing. We purpose on another occasion to speak more at large. For a specimen of its style, see the *Treasury* for the present month. We cordially hope that the compiler will permit it to be sold so that it may be widely known

The Duties of Woman, arising from her obligations to Christianity, by Mrs. Riley. London: Hamilton, Adams, and Co.

WE cannot speak too highly of this little volume. We wish it were widely circulated, as it is eminently calculated, under the blessing of God, to be of immense service in diffusing a spirit of deep and fervent piety. The work is published at so low a price as to be within the range of many to procure it. We give it unqualified approbation, and allow it to speak for itself in an extract to be found in the *Treasury* for this month.

Plain Sermons, &c. By Francis Foreman Clark, A.B. London: Hatchards. 1840.

To those Christian householders who wish to procure a volume of sermons for reading in their families, we should be glad to recommend the one here mentioned. The style of writing is simple, yet elevated; deeply experimental, and yet plain to the very babe in divine things; the subjects selected are all of a practical character, and yet founded upon the great doctrines which are essential to salvation. We refer to the *Treasury* in the present number of the *Village Churchman* for a sample of the writer's mode of treating his subject, the one selected being an extract from a Sermon on the Ascension.

The Protestant Exiles of Zillerthal; their persecutions and expatriation from the Romish Church, and embracing the Reformed Faith. Translated from the German of Dr. Rheinwald, of Berlin. By John B. Saunders.

We have already (in our number for March) introduced this interesting little work to the notice of our readers, and are glad to have another opportunity of doing so, in announcing a Second Edition. Apart from all polemical considerations, we are convinced that it is well calculated, under God's blessing to subserve the interests of truth and piety, for it is scarcely

possible for any one to rise unimproved from the contemplation of so holy and edifying an example. Having so recently given extracts, we shall abstain from doing so on the present occasion, but instead, earnestly commend the entire narrative to the attention of our readers.

SPONSORS FOR THE POOR.*

THE Rev. Hugh M'Neile, in opening his last lecture on the Church of England before the numerous and distinguished audience that had assembled to hear him in the Hanover Square Rooms, observed, that—

“There were persons whose attachment to the Church amounted almost to idolatry. In their admiration of the general excellence of our Establishment, they seemed to forget that it was human in its arrangement, and they would not be induced to believe that there was any defect or even a single error of judgment in any part of her polity, and therefore for any one to admit that any thing required amelioration, sounded to them little less than profanation.”

Now, we love the Church, and believe her to be the means best suited for the instruction and national renovation of the people of this country; but for this very reason, we are anxious to look with a closely scrutinizing eye upon every imperfection which the human infirmity of her materials may have introduced into her system. And we cannot help adverting with the eloquent advocate for the Church of England, whose sentiments we have just quoted, to the lamentable state of disorder into which the administration of baptism has fallen in the parish churches of large towns and populous districts. Viewing these ordinances as they usually take place, we feel almost constrained to say with him, that “that which is held to be the highest exercise of our faith, is reduced to a lifeless, superstitious ceremony.”

There is something exceedingly beautiful in the pictures which are called up in our minds by the thoughts of a village baptism.

“The priest in his simple dress of linen, clean and white; mothers come to return thanks for their deliverance from the great pain and peril of child-birth; little children brought to be washed in the waters of baptism, and presented in faith and hope to their merciful Saviour; grave fathers thinking, perhaps, of new exertions to be made in answer to the calls of an increased family; and young sponsors, serious, yet evidently pleased to discharge their interesting office.”

But a still deeper interest hallows the scene when those who bring the little stranger for admission into the fold of Christ are duly affected by the profound spirituality of the sacrament, and can answer with adoring reverence, but firm faith, to the solemn questions which are addressed to them as sponsors for

* “Sponsors for the Poor,” by the Rev. Montague Hawtrey, M. A. Son, London.

the unconscious babe. And that such should always be the case the Church intended to provide, when she decreed, in her 29th canon ecclesiastical (or rule of the Church)—

“Neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion.”

We have seen this “Rule of the Church” hung up in some churches, in the place where baptisms are usually performed; and so far all was right. The wisdom of the Church was set forth; the principles of the Church were acknowledged; but we mourn to be obliged to add—the discipline of the Church was neglected. Under the very frown of the Church canon, which hung discoloured with age in its dark frame on one of the pillars of the baptistry, we have witnessed scenes of tumult and confusion sufficient to agonize the feelings of any one possessing the slightest respect for religion, and well calculated to overwhelm and humble to the dust the minister of Christ whose duty it was to administer the solemn sacrament in the midst of such an assemblage, and to call on the riotous crowd before him to promise for the future generation of Church members, that they should renounce the devil and all his works, and constantly believe God’s holy word, and obediently keep his commandments.

The painful character of this blot upon the fair fame of our beloved Church, has been deeply felt by the author of the little work to which we desire, by this notice, to direct the attention of our readers. The object of the work is to devise some plan for removing from the Church the gross scandal of a profaned sacrament; its title hints, in a few words, the expedient which it proposes to adopt for this purpose, and nothing can be more simple, comprehensive, and unobjectionable. All that is required is, as the writer states, “a zeal for God animating the hearts of his people.”

Indeed, one of the strongest recommendations of the plan is, in the opinion of the writer, that—

“It is not his own, nor is it a novel one, but lies—concealed indeed under a great mass of neglect and disorder, but yet easily discoverable among the very foundations of our Church system.”

The plan proposed is, to restore the discipline of the Church, by giving effect to the canon above quoted, by making it a living principle instead of a dead letter, and actually taking care that each male infant shall be accompanied by a godmother and two godfathers, and each female infant by a godfather and two godmothers, who shall prove themselves to be *bona fide* in communion with the Church of England, and consistent disciples of the Lord Jesus by habitually receiving the sacrament of the Lord’s supper from the hands of one of her ministers.

This is a bold but certainly a most warrantable proposition, and it pleases us the more as showing that the Church, though liable to imperfections and abuses, has, to a great extent, within

her a principle of self-rectification ; that renovation, not innovation, is all she wants to make her the most effective instrument for the promotion of true godliness throughout the country.

But how is it possible to produce so great a change as is here described? It can only be done by forming in each parish a band of what may be called "*voluntary sponsors*;" that is to say, an equal number of male and female communicants willing, when called upon, to act as godfathers and godmothers to all the children in the parish whose parents may be unable to furnish them with sponsors possessing the qualification which the canon requires.

It is obvious that a great number of objections may be urged against the practicability of such a scheme, and the last chapter of the little treatise is devoted to the discussion of these objections one by one. But perhaps the most formidable objection of all is, the improbability that a sufficient number of persons should be found willing to undertake the sponsorial obligations for such children as may require to become the objects of their charitable care, and the indefinite amount of responsibility which would appear likely to fall to the share of each.

The effects which this work, by God's blessing, might be expected to produce in a few years, are incalculable. The object primarily proposed, namely, the removal of a gross scandal and inconsistency from the Church, is almost lost sight of in the actual good which we might expect to see produced by a spiritual superintendence so universal, and in such perfect accordance with the principles of the Church of England. Such a plan vigorously carried out would give us the best hope of seeing realized the beautiful idea which is developed in Budd's "*Infant Baptism, a means of National Reformation*." It is impossible, however, in so short a sketch, to place our author's plan, and its probable results, fully before the minds of our readers, and we therefore refer them, especially those who have themselves the superintendence of parishes, to the little treatise itself.

Should any clergyman desire to set the work on foot, it would be well for him to furnish himself with a few copies of the work and lend them to those of his parishioners whose co-operation it would be desirable to obtain. The greatest help to the execution of the project, would be an increased supply of intelligent and conscientious communicants.

The little work is elegantly got up, written in a pleasing and attractive style and calculated, we think, to be extensively useful. We cannot make a better conclusion to our notice, than by quoting the translation of the expressive Greek words which stand on the title-page of *Sponsors for the Poor* :—"Be watchful, and strengthen the things which remain, that are ready to die!"

MISCELLANEA.

CONFIRMATION.—The practice of Confirmation is as ancient as the days of the Apostles. It is with very good reason observed by the Church of England. Even Calvin himself commends the use of it, and has written much in its favour. It confutes the Anabaptists, in their clamours against us, for baptizing children before they come to years of understanding; for we have *Baptism* to secure us in the case of *death*, and *Confirmation* is the same security they pretend to, who defer it to riper years.—*Pious Parishioner*.

THE VILLAGE CHURCH.—The villagers have a feeling of property in their own parish church. Generally venerable for extreme antiquity, and firm as the hills around it, it stands as a part of their native land, and to endure with the country to all ages. It appeals, moreover, to all the affections, by motives which penetrate the inmost heart; bringing before the worshipper his birth, his domestic happiness and duty, the memory of departed friends, and his own death. Within he sees the font at which he was baptised, and the altar where he knelt at his marriage: around it he contemplates the graves of his friends and the spot which one day will probably be his own. These are charms which speak to every bosom. Every one also feels that a picture of English scenery is incomplete without the old grey tower or the village spire, upon which the eye rests as the loveliest picture of the landscape; and who can hear the distant bells in the cheerfulness of a summer's morning, or the stillness of a summer's evening, without feeling their soothing power enter his very soul?—*Osler on the Church*.

“I remember our witty countryman, Bromiard, tells us of a lord in his time, that had a fool in his house, as many great men in those days had for their pleasure, to whom this lord gave a staff, and charged him to keep it till he should meet with one that were more fool than himself, and if he met with such a one to deliver it to him. Not many years after, this lord fell sick and indeed was sick unto death—this fool came to see him; and was told by his sick lord that he must shortly leave him. “And whither wilt thou go?” said the fool.”—“Into another world,” said his lord. “And when wilt thou come again? Within a month?” “No.”—“Within a year?” “No.”—“When then?” “Never.”—“Never? And what provision hast thou made for thy entertainment th-

whither thou goest?" "None at all."—"No," said the fool, "none at all? Here, take my staff: art thou going away for ever; and hast taken no order nor care how thou shalt speed in that other world whence thou shalt never return? Take my staff, for I am not guilty of any such folly as this."

TREASURY.

"My custom of daily reading, and of frequently committing portions (of Scripture) to memory, have furnished me with a store of divine and spiritual food for the mind to feed upon: so that I can truly say, whether at home or abroad, I am oftentimes thereby enabled to hold communion with the Father of spirits—and that in such mental exercises I find far more happiness than I ever did in the vanities and pursuits of this restless, sinful world; while 'a stranger intermeddleth not with my joy.' Such being my own mercy, my heart's desire and prayer to God is, that you, my reader, may experience the same, and that the Holy Spirit may so bless the reading of these extracts, and store them up in your memory, and engrave them on your heart, that God may be glorified, and your soul instructed and built up in the faith and hope of the Gospel of Christ."—*From the Preface to Extracts, &c. By Captain Sir N. J. Willoughby.*

"The spirit of Christianity is a spirit of light and knowledge. 'The Scriptures are distinguished from all other writings pretending to inspiration, by their strong and frequent recommendations of knowledge, and a spirit of inquiry:' (Coleridge) and as the 'Bible is the religion of Protestants,' (Chillingworth) we may trace to this source, the increased cultivation bestowed upon the female mind, which attended the progress of the reformation. It is true, the previous revival of learning, and the general diffusion of a desire for knowledge, did extend to a portion of the female sex, Catholic as well as Protestant; yet, as the treasures of literature could then only be acquired by the aid of the learned languages, education was restricted within the studies of the noble and wealthy. But when the Bible was sent forth into the land, in its native tongue, little application was necessary to partake of its purifying streams: and where the word of God enters into the heart 'it giveth light and understanding' even 'to the simple,' (Psalm, 119, 'and a desire for knowledge, will ever train.'—*From the Duties of Woman by Mrs. Riley.*

MENTATION FOR THE ASCENSION.—"In the same spirit Christians *all* have set before them in the Scripture, as their common calling, *this* : "to wait for the Lord from heaven, even Jesus, who delivered us from the wrath to come." The coming of Christ in the glory of his kingdom has been set before them by him, as the great event that is to crown his glory and his Church's happiness eternally.

The coming of Christ's kingdom is to be as frequent and as forward among the prayers of the Christian, as his petition for his daily bread, or for his hourly deliverance from the wiles of the devil. He is to set it ever in his view, not only as a thing that may come, will come, and must come, but as a thing that so concerns himself, that if he be not found ready for it when it comes, he must be finally shut out from all the joy of it. Thus this expectation is to occupy the Christian's heart and mind : yet not to occupy them so as that expectation shall suspend exertion. Far from that, the Christian's expectation is to animate his heart, to nerve his hand, to shoe his feet, to gird his loins, to direct his aim, to temper his spirits, and to tone his mind to those grand, glorious things that are above, where Christ now sitteth at the right hand of God. His plans, pursuit, and practice, are to be made square with this expectation of the coming of Christ, just as a wise master-builder shapes and lays each single stone in a great building, with the same fixed, ultimate view that all together shall support and suit that top-stone, of which the size and figure evermore continue fixed in his mind's eye. Here then is *one* use of that promise of Christ's coming which the Christian waits : to stir him up to activity in preparing his Lord's will."

—*From Sermons. By Rev. F.F. Clark.*

POETRY.

Lines addressed by the late Rev. John Owen, to two members of his flock who indulged towards each other an unforgiving spirit.

"How rare the toil a prosperous issue finds,
Which seeks to reconcile divided minds :
A thousand scruples rise at passion's touch,
This yields too little, and that asks too much ;
Each wishes each with other eyes to see,
And many sinners can't make two agree.
What mediation then the Saviour showed,
Who singly reconciled us all to God."

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

MAY XXXI DAYS.

2nd MOON, New.....	9h. 6m. morn.	SUN rises 4 35	sets 7 25
8th ——— First Quarter ..	2h. 50m. aft.	— do. 4 25	do. 7 35
16th ——— Full	11h. 40m. morn.	— do. 4 12	do. 7 48
24th ——— Last Quarter....	1h. 24m. aft.	— do. 4 1	do. 7 59
31st ——— New	7h. 15m. morn.	— do. 3 54	do. 8 6

		MORNING LESSONS.		EVENING LESSONS.	
1 Frid		Eccles. 7	John a 1	Eccles. 9	Jude
2 Sat	St. Phil. and St. James	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
3 SUN	2 Sunday aft. Easter	Nu. 23, 24	Matt. 1	Num. 25	Rom. 2
4 Mon		1 Kings 12		2 Kings 13	3
5 Tus		14	3	15	4
6 Wed	St. John Port Lat.	16	4	17	5
7 Thrs		18	5	19	6
8 Frid		20	6	21	7
9 Sat	Clock slow 3 47	22	7	2 Kings 1	8
10 SUN	3 Sunday aft. Easter	Deut. 4	Matt. 8	Deut. 5	Rom. 9
11 Mon		2 Kings 4		2 Kings 5	10
12 Tus	Easter Term ends	6	10	7	11
13 Wed	Old May Day.	9	11	9	12
14 Thrs	Length of Day 15 30	10	12	11	13
15 Frid	Clock slow 3 54	12	13	13	14
16 Sat		14	14	15	15
17 SUN	4 Sunday aft. Easter	Deut. 6	Matt. 15	Deut. 7	Rom. 16
18 Mon		2 Kings 18		2 Kings 19	1 Cor. 1
19 Tus		20	17	21	2
20 Wed		22	18	23	3
21 Thrs		24	19	25	4
22 Frid		Ezra 1	20	Ezra 3	5
23 Sat	Clock slow 3 34	4	21	5	6
24 SUN	5 Sunday aft. Easter	Deut. 8	Matt. 22	Deut. 9	1 Cor. 7
25 Mon	[Q. Victoria born	Ezra 9		23 Neh. 1	8
26 Tus	Trinity Term begins	Neh. 2	24	4	9
27 Wed		5	25	6	10
28 Thrs	Ascen. Holy Thurs.*	Deut. 10	Luke b 24	2 Kings 22	Eph. c 4
29 Frid	K. Charles II. rest. †	2 Sam d 19	Jude	27 Neh. 13	1 Cor. 12
30 Sat	Day increased 8 26	Esther 1	Matt. 28	Esther 2	13
31 SUN	Sund. aft. Ascension	Deut. 12	Mark 1	Deut. 13	1 Cor. 14

* Proper Psalms—Morn 8, 15, 21.—Even. 24, 47, 108. † Morn. 124, 126, 129, 118.
a Begin ver. 43. b Begin ver. 44. c To ver. 17. d Begin ver. 9, or Num. 16.

The 29th day of May is appointed to be kept in memory of the birth and
return of King Charles II.

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THE VILLAGE CHURCHMAN.



No. XXX.]

JUNE, 1840.

[NEW SERIES.]

ORIGINAL PAPERS.

THE PIOUS CHURCHMAN'S SUNDAY.

DIALOGUE BETWEEN FARMER GOODMAN, AND HIS LABOURER
THOMAS FAITHFUL.

(For The Village Churchman.)

[Continued from page 99.]

WHEN we finished our last paper, Farmer Goodman was going to tell Thomas Faithful of a saying of the great Sir Matthew Hale, who was a judge in King Charles the Second's time, a hundred and eighty years since.

"He was a wonderful pious man," said Farmer Goodman, "and when he was turned sixty he wrote some letters of advice to his children; they are called 'Counsels of a Father.' One of these letters is all about keeping the Lord's day, and he tells them in it—'God Almighty is the Lord of our time, and lends it to us; and as it is but just we should consecrate this part of that time to Him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me.' And I can truly say (said the Farmer) that since I've begun to keep my Sundays more strictly, I have found it just as Judge Hale said."

"Well, master," said Thomas Faithful, "that's a beautiful little story as you've been telling; and it seems to come

home so much more convincing like from such a great man. And then, as he was an old man too, he'd given it a fair trial."

Farmer. Yes, Thomas, he didn't speak without knowing what he was talking about; for he had never missed going to his parish church twice on a Sunday for six-and-thirty years.

Just as the Farmer got these words out of his mouth, the bells began to ring: and the soft mellow tones of a beautiful peal which belonged to the next village, came floating down the valley with the gentle breeze.

"Aye, well," said Thomas Faithful, "them bells does sound uncommon sweet this morning."

"Yes, Thomas," replied the Farmer, "they do. It often makes me think, when I hear them, 'Blessed are they that hear the joyful sound.' In Canada, where a great many of our poor countrymen are settled, there are many, very many places where they don't hear a sermon above twice in a year from a minister; and they've no church, neither—

"The sound of the church-going bell,
Their rocks and their valleys ne'er heard."

Thomas. Aye, dear, and we're ready oftener to grumble, that we've no more opportunities like. If we only thought of them poor folks in Canada, we should be better content, and more thankful for what we have.

Farmer. Well, there are two or three very pretty lines written by a clergyman, who lived two hundred years since. They called him "Pious George Herbert," and when the bells are ringing I often think of these two or three lines of his—

"Think when the bells do chime
'Tis angel's music. Therefore come not late;
God then deals blessings. If a king did so,
Who would not haste, nay, give to see the show."

Thomas. I'm afraid, master, there's a deal of us doesn't think that we're going to get a blessing from the Almighty, when we go to church. For if we did, we shouldn't miss so often, and we should take care never to come in after the service is begun. For my part, I shall always try to recollect that, "when the bells do chime 'tis angel's music; therefore come not late."

Farmer. Well, Thomas, I always wish to think, as I'm going to church, that I'm going to meet the King of kings and Lord of lords. And then it seems so particularly sweet David wrote in the 84th Psalm:—"How amiable are

thy tabernacles, thou Lord of Hosts. Blessed are they that dwell in thy house ; they will be still praising thee." And then to consider, that God's people have, in all ages, met together to praise Him. And it's very likely that in our church here, there has been prayers offered up to God for eight hundred years. I'm sure such an old house of prayer is very much to be respected.

Thomas. It is, I'm sure. But how can they tell that our church is so old ?

Farmer. Why, Thomas, the architects can tell from the way in which it is built. And Mr. Peace-maker understands a good deal about the architecture, that is, the building of churches : and he told me, he'd no doubt but what the main part of our church was eight hundred years old. And he said, he believed that the font had been used for baptizing children ever since the church was standing. Only to think that in that there font children have been dedicated to Christ for eight hundred years.

Thomas. Well, I declare, master, you quite surprise me : I shall think now something more of having my children baptized in our church, where children has been baptized so long. But, master, I think there's a great many more attends to what's going on when the clergyman has his white gown on, than there used. I remember a while back, folks thought nothing about going to church except for the sarmint.

Farmer. Yes, Thomas, that was a sad mistake. *You know God's house is a house of prayer ;* and if the sermons we hear don't make us take greater delight in the prayers, they do us very little good. Praying's the great end of preaching. Now I'm very glad Mr. Peace-maker has tried to incense people about this : he wishes all that can read to have prayer-books, and to use them ; and to read every other verse in the Psalms with the clerk in a sort of loud whisper. And then we ought all to say "Amen" loud up, and "Good Lord deliver us," and all that the clerk says ; and if we did do this, it would sound so earnest and so devout, that I question whether those, that came in to idle away their time, would not be quite ashamed and struck ; and you may depend upon it, we should all of us get a great deal more good than we do : God Almighty would bless our Sunday services in such a way, as they have not been before :—

" I love to hear the loud Amen
That echoes through the blest abode ;
Resounds and re-resounds, then swells again ;
Dies on the walls, but lives to God."

Thomas. Well, I'm sure master, this here discourse of yours has done me a deal of good; and I'll begin to-day, by the help of th' Almighty, to attend more to the prayers, and then I shall be more readier for the sarmint when it comes.

Farmer. Well, Thomas, I hope you will; and as you haven't a prayer-book, though you are a good scholar, I've one in my pocket for you—I'm giving all my farmer lads that haven't one, one a piece. And now if you'll come to me about half an hour after my dinner's over, I'll have a bit more talk with you. But it's time to go into church, for see, there's Mr. Peace-maker going across the yard in his gown.

(*To be continued.*)

POPULAR OBJECTIONS TO AN ESTABLISHED CHURCH.

It is said, *that an Established Church is an infringement on the rights of conscience—that it is trying to force men to be religious by Act of Parliament.* Now, brethren, all this is mere talk and nothing better. We can't make men religious by Act of Parliament; for, if we could, that would be a sad Parliament, and a sad people indeed, who would not instantly demand and pass an Act for so doing. But no man *can be compelled* to become a Christian; and no man can be *forced* to believe in Christianity: "It is *one* thing, however, to leave a man at liberty to be a believer or not—it is *another* thing to prevent him from propagating infidelity. A Government has a right to prevent men from spreading infidelity; it may step in to make them keep their irreligion to themselves." Job declared that "idolatry was an iniquity to be punished by the Judge."

But it is again objected, *a man has as much right to choose his own spiritual teacher, as he has to choose his own tradesman.* This looks simple enough in *theory*, but what is it in *practice*? Suppose of two hundred members of a church or congregation, one hundred and ten should select one teacher, and the ninety should select another; what becomes the case with this large minority? They do *not* choose their own pastor, but have one chosen for them and forced upon them, or else must make another schism by making another separate congregation, and that liable to another, and another schism, *ad infinitum*. And if it is said, in reply, that the

minority submits to the majority, then, I say, the cases of the *teacher* and the *tradesman*, are not the same, and the argument is good for nothing; for the majority does *not* compel the minority to deal with the tradesman, but *each individual* chooses his own. If we are to have parallels, let them *be* parallels. [See an excellent sermon entitled, "Lengthen her Cords," by the Rev. D. B. Langley, L.L.B., Vicar of Olney, Bucks. Simpkin, London.]

Again, it is objected that, *if it be the right of the governors of a land to establish a Christian Church, it is equally the right of the Turkish Government to establish Mahomedanism, and of the Heathen Governments to establish idolatry.* We meet this misleading argument by a simple denial. It never *was*, and it never *can* be the duty of *any* Government to establish what is *plainly opposed* to God's own will; and therefore to Christianity. It is one thing to establish *right*, another to establish *wrong*—one thing to foster religion by Act of Parliament, and another to foster infidelity. The cases bear no comparison, and none but a wretched reasoner would ever put them together. [From the same.]

HINTS ON POPERY.—No. V.

(For the Village Churchman.)

OUR next hint on this important subject may aptly present some slight variations from our previous ones; because it may be interesting to our readers to present them with a slight sketch of a very important meeting, lately held in the city of York.

In consequence of the great exertions of the votaries of the Papacy to extend their influence, both religiously and politically, it seemed desirable to many staunch supporters of our Protestant institutions, both in Church and State, in that city, to call a public meeting, and invite a gentleman in every way competent to give information on the momentous question connected with *Popery in Ireland*.

The Rev. R. M'Ghee was requested to come to York, because he has been an instrument in the hands of God of discovering many of those secret documents, by which the popish bishops in Ireland govern the conduct and conscience of the laymen of that island. This invitation was kindly responded to, and copies of the very books which are constantly used at Maynooth College, and of those in which the

priests are examined by the bishops, and by which they are compelled to drill their subjects in the sister isle, were laid before the meeting.

These books are most important to every Protestant, for many reasons:—first, *we pay* for the instructions given at Maynooth College; and, therefore, we are interested in knowing whether we are paying for religious truth, or for treason, sedition, and papal tyranny. Next, a large number of our members of Parliament are chosen by the powers of the Romish priesthood, and are bound, hand and foot, to serve the Bishop of Rome more than the Queen of England.

They make laws for us, and if we can show that they are trained in laws of persecution, immorality, and oppression, it is our duty to relieve them of all power over us, till they are equally free to read their bibles, to love the brotherhood, and to obey the Queen. Now Mr. M'Ghee proved the following things very clearly:—

1. That previous to passing the Relief Bill in 1829, Protestants entertained apprehensions concerning certain canons of the Romish Church, about violating oaths with heretics, persecuting Protestants, the temporal power of the Pope, and their insatiable desire for dominion in this realm of England.

2. That the Romish bishops gave a distinct denial of all these charges against them; that they were strictly examined before the Houses of Parliament; and they denied, *on oath*, these allegations as groundless, uncharitable, and out of date.

3. That, at the very time of giving such denial on oath, they were inculcating, in Ireland, the very doctrines which they solemnly disavowed before the British nation.

4. That the secret provincial statutes of Leinster have been since discovered, and have fully confirmed the lamentable fact of papal treachery and perjury.

5. That no sooner was the Relief Bill passed in 1829, than the popish bishops of Ireland established the canon law of the Papacy, as their guide in the government of their flocks; and as the machine by which the properties, lives, and liberties of their Protestant neighbours are brought within their power.

These canon laws have been thoroughly investigated, and their tendency clearly pointed out; and while we cannot enter at any length into them in these short "hints," yet you must believe us when we tell you, that they are persecuting, anti-social, and tyrannical,—and calculated to turn our favoured country into a field of angry strife, secret murder, and never-

tion.

Reflect then, friends, on the awful consequences of hiding the blessed word of God from the priests and the people ! Men must be governed by some laws ; and if they will not have that which is revealed for their guidance, they become tools of Satan, in obeying other laws of the most pernicious tendency. The reception of such a code of laws as that here spoken of, is one of the plans of the Papacy for gaining its old dominion among us. It cares little for making us, individually, members of its body, if it can rule over us with a rod of iron. If British Protestants do not stir themselves, and renew their old protest—if they fearlessly shrink back from doing any thing, through fear of the cry of “bigotry,” “persecution,” “politics,”—the country may be ruined while they look on in silence. We have, by God’s blessing, the rights of freemen, and many of us the votes of electors. It is our bounden duty, if we believe these awful disclosures to be true, to act on our belief—to petition Parliament against the grant to Maynooth—and to take every step for gaining information ourselves, and for spreading that information as far as possible among our neighbours.

We shall close this “hint” with some extracts from the Rev. Mr. M’Ghee’s speech, which will prove most spirit-stirring to all who peruse them :—

“First, That we shall all resolve that, in the name of God, we will break the papal yoke off our own necks.

“Secondly, That we will use our faithful Christian efforts in a spirit of genuine charity to break it off the necks of our Roman Catholic fellow-subjects.

“One of the basest impostures they practise on the people is, compelling them to believe in their infallibility. So that all the canons and laws decreed by their general councils, that is by the pope and bishops, are deemed infallible, and of infallible obligation on their consciences, and all laws from the pope, all bulls, decretals, &c., which the bishops choose to adopt and publish are also deemed infallible ; the laws of popes and bishops assembled in council, and the laws of popes received by the bishops dispersed abroad in any country, are all alike held infallible, and all for the same reason. Now the popish bishops, as you have seen, denied repeatedly on oath, that certain bloody and atrocious statutes of their Church were in force in these countries, because they were not received by the bishops and published ; but they swore, and all their books prove, that if received and published they would be in force, so that it is clear, that as long as any men in this land acknowledge that popes and councils, or popes and bishops dispersed abroad, are infallible in their decrees and laws which they publish, so long, whenever the pope and bishops please to introduce their foreign laws to invade and overturn our liberties and to rule the State, those laws must be in force as infallible, and as binding on the consciences of the men who are such dupes as to believe them ; and,

therefore, if we prove a body of men to be the tools of foreign laws, set up to destroy or overturn our institutions, our religion, our liberties, properties, and lives—common sense and self-preservation demand that such men should hold no places of trust or power in our land—or interfere with our institutions, or exercise authority either in our Senate or in any office, from the lowest to the highest, in which our liberties, our properties, our lives, or our religion, are placed within their power; or rather in the power of those laws which they believe to be infallible, and of those tyrants, the dispensers and expounders of those laws, whom they conscientiously believe themselves bound to obey.

"It is clear as the light that all men, to be on a real equality with freemen, must acknowledge those laws only which freemen are bound to obey and that none can claim to hold a place with Protestants in legislating for us and all that is dear to us, who acknowledge a primary obedience to a foreign tyrant.

"It is desirable that no man henceforth be qualified to sit in Parliament, to register a vote for a member of Parliament, or to hold any civil office within the British empire, who shall refuse to declare upon oath, that he renounces and abjures the foregoing canons; and that he considers them immoral, anti-social, intolerant, repugnant to the laws of God, the laws of this realm, and all just principles of civil and religious liberty; and that he believes the popes and general councils who enacted those canons, were, in so doing, not only fallible, but false—that they have no weight nor authority over his conscience, and that he does not think they ought to have any over the conscience of any human being.

"Now that such practical measures ought to be used, and must be used if England is to maintain her rank as a Protestant nation, I most confidently believe. But in the first part of this I beg to offer a few remarks. I do not believe that ever England will redeem herself from the grasp of the Papacy, unless her bishops and ministers do enter into the religious part of the question. I verily believe it for this reason—that it is only thus she can look up with confidence for a blessing from God. I am accused of spreading ill-will against Roman Catholics, and of entertaining sentiments of hostility towards them. As I stand here before my God, I can say that my heart's desire and prayer to Almighty God for them is, that they may be saved; and that there is not a feeling in my heart allowed for one moment to exist, except a feeling of genuine, cordial, Christian desire to rescue my poor deluded countrymen from the thralldom under which they labour. It was not by political efforts that Protestantism was established in England—it was by efforts of true religion. You ought not to depend for your religion on politics: you can only rest sound politics on religion. There are multitudes who are looking to politicians to maintain their religion—they are looking for political efforts—they are looking for this leader and that leader, this Conservative statesman and that Conservative statesman, to assist them; but I say, England, if she would maintain her Church and her freedom, must look not to man for assistance, but to God. The Protestant Church was established in this country not merely for herself or those within her pale—the Protestant Church was established in this country as a witness for her God—she was established in this country as the standard bearer of her master's truth—and if she lets fall that standard, she must fall herself. I would be ashamed of myself if I did not stand up in behalf of my Roman Catholic fellow-countrymen, for it is my most anxious wish to free them from their gross superstitions, and thus do them benefit.

both in time and throughout eternity ; but in direct proportion as I value their immortal souls, I protest against the superstitions that degrade them. I protest before God—I most firmly believe there is not, on this side the confines of hell, so black a superstition as the superstition of the Papacy. I agree with Cecil, that it is the “ devil’s masterpiece.” I think with him, that he is incapable of inventing such another system for blinding and debasing the human mind. I know of no atrocity that is not to be traced to the accursed abominations of the Church of Rome. If I take what God has marked as the fruit of the flesh, “ adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like,” I solemnly protest I know not one of them that is not promoted by the religion of the Papacy. (Applause.) As to the first class—the first upon the list of this catalogue of crimes, we cannot speak of, but all I can say is this—that all I have spoken of Popery this day—all I have ever spoken of it at public meetings—all I have ever read of it, falls short, far short of the dark, infernal, obscene, tyrannical atrocity of the papal confessional. Then I say, that it the duty of Protestants to take a bold stand—to take up the Bible—to take the Word of God, and with boldness to protest against the Papacy. I look upon my poor Roman Catholic brethren with deep affection. When I see the miseries of my poor countrymen, it is my duty, as a Christian, to feel for them, and in all humility to remember the text, “ Who maketh thee to differ from another, and what has thou that thou didst not receive ?” I ought to be thankful that I am not placed in the same situation as my poor deluded countrymen. I ought—I am in duty bound—to make efforts that the grace of God may be extended to them, to deliver them from the dark thralldom in which they have been kept. I cannot bear—I cannot endure the blind, ignorant contemptible fatuity that is continually exclaiming against uncharitableness. Give me leave to ask, were the reformers uncharitable to our forefathers when they delivered them from this dark apostacy ? We look back at the conduct of those men with admiration—with gratitude—with love ; but if any poor sinner now stands up against the Papacy, such is the fallen and degraded state of England, that he is disgraced and dishonoured. The member for one of the towns in your county, has done me the honour to say, that I am paid for going about spreading calumnies and falsehoods. As to being paid, I solemnly declare the gold of England could not purchase from me the expenditure of heart, and life, and time, that I have given in my labour, however humble, to this cause.—Paid !—Yes I am paid—I am paid in the wealth that is dearest to a Christian’s heart—in the effort to discharge my duty to my country and my God.”

T. M.

THE VILLAGE CHURCHMAN’S SABBATH MEDITATIONS.—No. VI.

TRINITY SUNDAY.

THE COLLECT.

“ ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power

of the Divine Majesty, to worship the Unity; we beseech thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities—Who livest and reignest, one God, world without end. Amen."

The Church of England has appointed certain days for calling the attention of her members, in a more especial manner, to those important topics in the system of Christianity which form the ground-work of our faith and hope; nor is it any argument against the *wisdom* of her institutions, to confess that they have been abused, and the days themselves suffered to lapse into landmarks, by which we note our passage along the stream of time, instead of being welcomed as anchoring points, whence we may take in fresh stores of the water of life, to supply the necessities of our onward course.

In the Jewish ritual, God himself "joined together" certain services, with appointed days; why then should man "put them asunder?" And when *His* wisdom ordained that festivals should be observed by his ancient people, in remembrance of deliverances obtained and benefits received, should *we* consider ourselves less likely to need reminding of a mightier deliverance, and still higher blessings?

After accompanying our Saviour, by the different services and festivals of the Church, in his passage from the cradle to the grave; rejoicing in his resurrection as a pledge and type of our own; triumphing in his ascension, as the proof that we have now a mediator before the throne, and witnessing to the fulfilment of his promise, in the gift of the Holy Spirit; the Church of England, in the confession of a true faith, acknowledges this day, the glory of the eternal Trinity; and in the power of the Divine Majesty worships the Unity of the glorious Godhead—humbly attributing this right faith to the grace of God, and praying that her members may be kept steadfast in such an important article of belief.

Could human reason unravel all the mysteries of revelation, an argument would be supplied against its being the transcript of the Almighty will: but "reason never shows itself more reasonable," than when it accepts in humility those truths it cannot comprehend, till freed from earth it shall ascend "to God who gave it;" and, endued with fresh powers, shall "know" even as it is "known." While we acknowledge that the mystery of the "Trinity in Unity" is what we cannot fathom, we feel it to be a truth from which we may derive *practical utility*: such, indeed, are all the mysteries of our holy religion. The pride of the unrenewed heart may inquire "how can these things be?" but the humility of the Christian

is content with the "Verily, verily, I say unto thee." He seeks not to be wise "above what is written," but endeavours to glean instruction from the declarations, when he cannot penetrate into the counsels, of the Most High.

Though brought to our especial consideration this day, the doctrine of the Trinity does not stand an isolated portion of the ritual. In implicit obedience to the commands of her Lord and Master, the Church of England baptizes those who are received into her communion, "in the name of the Father, and of the Son, and of the Holy Ghost:" she requires every member at confirmation to ratify his belief "in God the Father, who hath made me, and all the world; in God the Son, who hath redeemed me, and all mankind; in God the Holy Ghost, who sanctifieth me, and all the elect people of God."* The daily service implores "that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost may be with us all evermore." In the Litany, we intreat the Trinity and Unity of the Godhead to "have mercy upon us miserable sinners." The occasional services repeat and elucidate the same truth; and her priests, as ambassadors of God, and stewards of his mysteries, are privileged to bestow "the blessing of God Almighty the Father, the Son, and the Holy Ghost."

Why is this doctrine so constantly reiterated? To assure us that our salvation is secure, when committed to the keeping of a Creator, Redeemer, and Sanctifier. That unfailing power, unfaltering love, and unerring wisdom, are by the covenant of God, made over to those to whom he has given grace, "by the confession of a true faith to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil." Having, therefore, this hope, let us prize it—being endued with this true faith, let us pray that the Almighty God would "keep us steadfast" in it. Some most highly endowed with the gift of intellect, have yet made shipwreck of faith against the rock of error: let this reflection keep us humble, and in all sincerity let us approach the throne of grace in the supplication of the Litany—"O God the Father, of heaven; O God, the Son, Redeemer of the world; O God, the Holy Ghost, proceeding from the Father and the Son; O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners."

Papplewick.

META RILEY.

* Catechism of the Church of England.

CHURCH OF ENGLAND SOCIETIES.—No. VI.

THE CHURCH MISSIONARY SOCIETY.

THIS Society has existed in the Church nearly forty years, during which time it has been blessed with signal success : it deserves, therefore, our most attentive consideration. We will take a view of its rise and progress :—

The Society for the Propagation of the Gospel in Foreign Parts, which was noticed in the *Village Churchman* for January last, was limited by its charter to the colonies under our dominion at the beginning of the last century. Towards the close of the century, the members of our Church felt that they were debtors to Africa and the East ; a Society, therefore, was set on foot, with a special view to those parts of the world. The Archbishop of Canterbury and the Bishop of London were consulted on the subject, when the friends of the measure were encouraged to proceed. They did so in the spirit of humble reliance on God, and every year they have been able to augment their resources, as well as to find new openings for their exertions.

The vice-patron and president is the Earl of Chichester ; the vice-patrons are the Marquis of Cholmondeley, the Earl of Galloway, the Earl of Gosford, the Earl of Roden, the Bishops of Winchester, Chester, Llandaff, Salisbury, Calcutta, Australia, Chichester, Ripon, Bombay, Madras, Viscount Lorton, and Lords Barham, Bexley, Calthorpe, Glenelg, and Teignmouth ; the vice-presidents and committee consist of the most respectable gentlemen, as well as all clergymen who are subscribers. There are, also, life and annual governors.

An annual sermon is preached in London, and an anniversary meeting held, in the month of May, when a report is presented, and the accounts stated. The sermon and report is published. There are, likewise, other publications issued, particularly the "Missionary Register," the "Missionary Record," and the "Missionary Papers." The readers of the *Village Churchman* may obtain any of the above works, on the terms of the Society, if they will apply to the minister of the parish where they live. There are Church Missionary Associations in aid of the Society, in most of our large towns, and in many of our country villages. Its income last year was upwards of 95,000*l*. It has Missionary stations in every quarter of the globe.

But let none of our readers suppose that the Society is

doing all that can be desired. No, no! The wants of the heathen world will require many years, probably ages, before they can be supplied by all the Missionary Societies. This Society, therefore, has an ample field yet to cultivate. Let us help it in its most important work, by forming and carrying on Missionary Associations; and, above all, let us pray to God daily for its success.

May 6th, 1840.

W. M.

THE BIBLE.

WE propose to give a series of papers under the above mentioned title, explanatory of the general nature and design of the different books composing the Bible. In our present number, we introduce some general remarks on the whole Bible.

The word BIBLE means *book*, and the sacred volume is so called because it is the book of books—the best book. The word SCRIPTURE signifies *writings*. The Bible is divided into two Testaments, called the *Old* and the *New*; chiefly, with reference to the time when they were published; the *old* (see 2. Cor. iii. 14) before the coming of Christ, and the *new* after his death.

The *Old Testament* may be subdivided into the Pentateuch, the historical books, the poetical books, and the books of the prophets: the *New Testament* may be subdivided into the gospels and the epistles.

The APOCRYPHA, sometimes bound up with the Bible, is no part of the inspired volume, nor has any divine authority: the books which compose it were never received as sacred amongst the Jews, to whom *were committed the oracles of God* (Rom. iii. 2); and they are not thus quoted in the New Testament. The Apocryphal books were not enumerated among the canonical, nor quoted as such by any Jewish or Christian writer for many centuries after Christ. Josephus, in the first century, *gives a list of the sacred books, and omits them*. Melito, in the second century, does the same; Origen in the third, does the same; as do Athanasius, Cyril, Epiphanius, Jerome, and Ruffinus, in the fourth century. Ruffinus and Jerome mention some of the Apocryphal books as *not canonical*. The Council of Trent, held in the year 1550 under Pope Pius IV., admitted the greater part of the Apocrypha into the sacred canon, and this is the only authority

on which it has been received as equal to the sacred writings. It is evident, therefore, that it has not that just claim to divine authority which the Old and New Testaments have. If it be enquired, all this being true, why does the Church appoint certain portions of the Apocrypha to be read? we answer, in the words of the sixth article, speaking of the Apocryphal books, "The other books (as Hierome saith), the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine."

The following anecdote may serve to show how the Bible may be read to profit:—"I called on an old negro," observes the Bible Society's agent in Jamaica, "107 years of age, whose woolly hair was as white as snow. He was reading a Bible. He is crippled by an accident, but his eyes are not dimmed with age. He said, 'Who gave him that Bible, gave him his life: he pray to God for them.' It was all his comfort. 'I read,' said he, 'a chapter; and then God talks to me: I shut my book, and then I talk with God.'"

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

THE LITANY.

IN our last, we explained the *first* division of the Litany, which consists of INVOCATION. We pass on to explain, on the present occasion, the *second* division, which consists of DEPRECATION. Because deliverance from evil is the first step to felicity, we begin with these deprecations for removing it. Both the eastern and western Churches begin their litanies after the same manner; theirs as well as ours being a paraphrase upon that petition in the Lord's Prayer—*deliver us from evil*.

But, because our requests ought to ascend by degrees, before we ask for a perfect deliverance, we beg the mercy of forbearance; for we confess that *we have sinned with our fathers*, and that, therefore, God may justly punish us, not only for our own sins, but for theirs also, which we have made our own by imitation; for which reason we beg of him *not to remember or take vengeance* of us, for them, especially since he has himself so dearly purchased our pardon with his own most precious blood. But, however, if we cannot obtain to be wholly spared, but that he may see it good for us to be a

little under chastisement, then we beg his correction may be short and soon removed, and that *he would not be angry with us for ever.*

The sum of all that we pray against being deliverance from the evils of *sin* and *punishment*, we begin the next petition with two general words which comprehend both; for *evil* and *mischief* signify *wickedness* and *misery*. The first, that is *wickedness*, is caused by *the crafts and assaults of the devil*; the second, that is *misery*, is brought upon us by the just *wrath of God* here, and completed by *everlasting damnation* hereafter.

Having thus prayed against sin and misery in general, we descend to particulars, reckoning divers kinds of the most notorious sins, some of which have their seat in the heart and mind, and others in the body. And first, we begin against those of the heart, where all sins begin, and there recount, *first*, the sins concerning ourselves, *from all blindness of heart, from pride, vain-glory, and hypocrisy*; and *secondly*, those concerning our neighbours, *from envy, hatred, and malice, and all uncharitableness.*

From the heart, sin spreads further into the life and actions; therefore we pray for deliverance *from fornication and all other deadly sin*; and *from all the deceits of the world, the flesh, and the devil.*

When the cause is removed, there are hopes the consequences may be prevented; therefore after we have prayed against sin, we may pray against all those judgments with which God generally scourges those who offend him, whether they are such as fall upon nations and kingdoms as *lightning and tempest, plague, pestilence, and famine, battle and murder*, or upon particular persons only, as *sudden death.*

Having thus prayed for deliverance from those evils which might *endanger our lives*, we proceed next to pray against such as would *deprive us of our peace and truth*; as well those which are levelled at the State, as all *sedition, privy conspiracy, and rebellion*, as those which portend the ruin of the Church, as all *false doctrine, heresy, and schism.* And then we conclude with the last and worst of God's judgments, which he generally inflicts upon those whom neither private nor public calamities will reform, *viz., hardness of heart, and contempt of his word and commandment.*

We beseech our dear Redeemer to deliver us from all the evils we have been praying against *by the mystery of his holy incarnation, &c., i.e.* we lay before our Lord what he has

done and suffered for us, and offer these considerations to move him to grant our requests, and to deliver us from those evils.

And as there are *different evils* we pray against, so there are *different times* when we need help. Therefore we pray *in all times of our tribulation, &c., Good Lord deliver us.* How fervently ought we to pray for ourselves all our life long, as St. Paul prayed for Onesiphorus, that "*the Lord would grant unto us that we may find mercy of the Lord in that day.*"—(2 Tim. i. 18.)

NOTICES OF BOOKS.

Remarks on Clerical Education. By the Rev. H. Raikes, M.A., Chancellor of Chester. London: Hatchard.

THIS work cannot be too highly commended. We do not notice it, in the expectation that it will be read by that class of persons for whom our magazine is chiefly intended; but we hope that it may be in our power to call the attention of some of the clergy to it, as an invaluable summary of ministerial character. We desire to direct our readers to the Treasury, in the *Village Churchman* for this month, for an example of the author's lucid style of composition.

Painter's Conservative Speeches.

WE have had an opportunity of judging of the manner in which these Speeches are got up, and can only say, that they cannot be surpassed. The subjects selected, are the leading topics of discussion in the Houses of Lords and Commons; and can be forwarded in the most ready way through the post-office. (For every information respecting the mode of publication, &c., see the cover of this magazine.)

Knowledge and Love compared. By the Rev. Richard Baxter. London: S. Cornish and Co., Newgate Street.

THIS is a reprint of an old work, got up in a very neat small form, and at a price remarkably low. If, then, its author's name is mentioned, it would be folly to speak a word in favour of its general character.

THE LIFE OF MR. RICHARD HOOKER.

*Abridged from Izaak Walton.**Continued from page 91.*

[We pass over the various occurrences which marked the meridian of Mr. Hooker's Life, as they will not perhaps be generally interesting to the readers of the *Village Churchman*. We proceed to give a sketch of his last years, which were spent at Bishop's Borne, in Kent.]

This parsonage of Borne is distant from Canterbury three miles, and near to the common road that leads from that city to Dover; in which parsonage Mr. Hooker had not been twelve months, but his books, and the innocency and sanctity of his life became so remarkable, that many turned out of the road, and others (scholars especially) went purposely to see the man, whose life and learning were so much admired; and alas! as our Saviour said of St. John the Baptist, "what went they out to see—a man clothed in purple and fine linen?" No, indeed; but an obscure, harmless man; a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature, and stooping, and yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortifications; his face full of heat pimples, begot by his inactivity and sedentary life."

He gave a holy vindication to all the pleasures and allurements of earth, possessing his soul in a virtuous quietness, which he maintained by constant study, prayers, and meditations: his use was to preach once every Sunday, and he or his curate to catechise after the second lesson in the Evening Prayer. His sermons were neither long nor earnest, but uttered with a grave zeal, and an humble voice; his eyes always fixed on one place to prevent his imagination from wandering, insomuch that he seemed to study as he spake. The design of his sermons (as indeed of all his discourses) was to show reasons for what he spake; and with these reasons such a kind of rhetoric, as did rather convince and persuade than frighten men into piety; studying not so much for matter (which he never wanted) as for apt illustrations to inform and teach his unlearned hearers by familiar examples, and then make them better by convincing applications; never labouring by hard words, and then by needless distinctions and sub-distinctions to amuse his hearers and get glory to himself, but glory only to God; which intention, he would often say, was as discernable in a preacher, "as a natural from an artificial beauty." He never failed, the Sunday before every Ember-

week, to give notice of it to his parishioners ; persuading them both to fast, and then to double their devotions for a learned and pious clergy—but especially the last ; saying often, “ That the life of a pious clergyman, was visible rhetoric, and so convincing, that the most godless men, though they would not deny themselves the enjoyment of their present lusts, did yet secretly wish themselves like those of the strictest lives.” And to what he persuaded others, he added his own example of fasting and prayer ; and did usually, every Ember-week, take from the parish clerk the key of the church-door, into which place he retired every day, and locked himself up for many hours ; and did the like most Fridays, and other days of fasting.

He would by no means omit the customary times of procession, persuading all, both rich and poor, if they desired the preservation of love, and their parish rights and liberties, to accompany him in his perambulation—and most did so ; in which perambulation he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations to be remembered against the next year, especially by the boys and young people, still inclining them, and all his present parishioners, to meekness, and mutual kindnesses, and love ; because “ love thinks not evil, but covers a multitude of infirmities.”

He was diligent to inquire who of his parish were sick, or any way distressed, and would often visit them unsent for—supposing that the fittest time to discover to them those errors to which health and prosperity had blinded them ; and having, by pious reasons and prayers, moulded them into holy resolutions for the time to come, he would incline them to confession and bewailing their sins, with purpose to forsake them, and then to receive the communion, both as a strengthening of those holy resolutions, and as a seal betwixt God and them of his mercies to their souls, in case that present sickness did put a period to their lives.

And as he was thus watchful and charitable to the sick, so he was as diligent to prevent law-suits ; still urging his parishioners and neighbours to bear with each other's infirmities, and live in love, because, (as St. John says), “ He that lives in love, lives in God, for God is love.” And to maintain this holy fire of love constantly burning on the altar of a pure heart, his advice was to watch and pray, and always keep themselves fit to receive the communion, and then to receive it often, for it was both a confirming and strengthening of their graces. This was his advice ; and at

his entrance or departure out of any house, he would usually speak to the whole family, and bless them by name; inso-much, that as he seemed in his youth to be taught of God, so he seemed in this place to teach his precepts, as Enoch did, by walking with Him in all holiness and humility, making each day a step towards a blessed eternity. And though, in this weak and declining age of the world, such examples are become barren and almost incredible, yet let his memory be blest with this true recordation; because he that praises Richard Hooker, praises God, who hath given such gifts unto men; and let this humble and affectionate relation of him become such a pattern, as may invite posterity to imitate these his virtues.

(To be concluded in our next.)

MISCELLANEA.

THE WATERS OF THE DEAD SEA.—To my very agreeable surprise I found the shore fine, smooth, gravelly, and deepening very slowly, so that a person might wade in for some distance. There was along the shore drift-wood, most of it small, but still larger than any I had seen on the Jordan. This would seem to indicate that somewhere on the shores there is more timber than we found in the spot we visited. The water was not only very salt, but it was likewise exceedingly bitter, as much so as most travellers have stated. The great density of the water was amply proved by its power to bear up the body. There is some truth in the saying, that it requires an effort to keep the feet and legs under, so as to use them with advantage in swimming. I could lie on my back in the water, with my head, hands, and feet, all out at the same time, and remain thus as long as I pleased, without making any motion whatever; this I could not do in any other water that I have been in. Still it is carrying the matter too far, and beyond the truth, when it is said to be so heavy, or so dead, that it never rises in waves, but always lies smooth and unruffled, let the wind blow as it will: the drift-wood thrown out is evidence to the contrary.—*Letters on Palestine.*

INTENDED NEW CHURCH AT DARLEY-DALE, NEAR MATLOCK.
A few days ago the interesting ceremony took place of laying the foundation stone of the intended new Church at Cross Green, in the parish of Darley-Dale, to be called St. Mary the Virgin. In February, 1838, the late rector, the Rev. B. Lawrence, died, bequeathing the sum of 1,000*l.* for the pur-

pose of aiding in erecting a church at this place. At the suggestion of the Rev. R. Lee, the present rector, a subscription was entered into, and a considerable sum was raised to keep the church in repair, and also to maintain a minister. —*Derbyshire Courier*.

WINCHESTER DIOCESAN CHURCH BUILDING SOCIETY.—At the last quarterly meeting of the committee, the following grants were made: viz. of 150*l.* towards building a church at Milton, parish of Portsea; 400*l.* for enlarging the parish church of Godalming, securing 1,000 additional sittings; and 250*l.* towards building a church at Clegate, Thames-Ditton.—*Salisbury Herald*.

NEW CHURCH ON BLACKHEATH HILL, NEAR LONDON.—The Bishop of London, on Feb. 25th, consecrated a new church just completed on Blackheath Hill. The inhabitants of the district have subscribed for the purchase of the communion plate, and a painted window. The edifice is composed principally of brick-work, and in style is very chaste. The church is to be called, Trinity Church, Greenwich.—*Kentish Observer*.

LOVE FOR THE HOLY COMMUNION.—Sir Matthew Hale was attended on, in his last sickness, by a pious and worthy divine, Mr. Evan Griffith, minister of the parish; and it was observed, that, in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but, with his hands and eyes lifted up, was fixed in his devotions. Not long before his death, the minister told him, there was to be a sacrament next Sunday, at church; but he believed he could not come and partake with the rest, therefore he would give it to him in his own house. But he answered, "No: his heavenly *Father* had prepared a feast for him, and he would go to his *Father's* house, to partake of it." So he made himself be carried thither in his chair, where he received the sacrament on his knees with great devotion; which it may be supposed, was the greater because he apprehended it to be his last, and so took it as his viaticum and provision for his journey. He had some secret, unaccountable, presages of his death; for he said that if he did not die on such a day, (which fell to be the twenty-fifth of November,) he believed he should live a month longer; and he died that very day month. He continued to enjoy the free use of his and sense to the last moment; which he had often,

and earnestly prayed for during his sickness; and when his voice was so sunk that he could not be heard, they perceived, by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state, of which he was now speedily to be possessed.—*From Bishop Burnet's Life of Sir M. Hale.*

TREASURY.

"It is now ten or twelve years ago since I asked myself the anxious and alarming question, 'whether I were indeed to be answerable in the next world, for every idle word, and for every vain, improper, and sinful thought and deed, committed in this?'—'and that, if the Scriptures were true, (of which I had not the shadow of a doubt,) what chance I had for salvation in a future and everlasting existence?' To solve these awfully important enquiries, I turned to the Bible—to that blessed Word of God, hitherto so much neglected; and for the first time in my life I read through all its pages; then, in addition to these scriptures of truth, revealed from heaven, I had recourse to the pious writings of those who are properly designated "the excellent of the earth," and from which sources I have ever since reaped my daily and best enjoyments; and I hope have continued to learn a little and a little more of that important but difficult lesson, '*Man know thyself*?'—Yes, my reader, I sought, and that diligently, as a man standing in jeopardy every hour—as one who had no time to lose. My hour-glass had already run out its greatest portion; and I knew not how soon it might stop altogether. In the retrospect of my past days I found, in reference to the companions of my youth and comrades of my riper years, that I was almost left alone. I had to look back upon whole societies, and on ships' crews, and on military battalions which once existed, and were known to me, but which had all been swept away; and I felt that, in the very nature of things, I must soon follow:—nay, that the place which saw me to-day might probably see me no more a week hence. And now, when I look over the list of all those I have through life associated with, I find ninety-nine out of every hundred gone, while I am still left; and shall I go down to the grave after all, without endeavouring to record the boundless mercies and unmerited goodness of the Lord to me, one of the most unworthy and sinful of the children of men?"—*Sir N. J. Willoughby.*

"Let but a sermon be prepared under the influence of prayer; let it but be aimed at the souls of men, and be delivered from a heart overflowing with love to those who are addressed, and the difference will be small, whether it lies on paper before the preacher, or is only lodged in the recesses of the mind. Its final success depends upon the grace of God; and that grace will generally accompany the most faithful labours, and the most earnest prayers, whatever may have been the manner or mode in which they have been exerted." *Rev. Chancellor Raikes.*

"Next in importance to this habit of exposition, stands that of catechising, or instruction by question and answer. By this word it is not necessary merely to understand the hearing and explaining of the Church Catechism; but the general exercise of that mode of instruction of which the Church Catechism is at once a specimen and a model. It is properly the catechesis, or that mode of oral instruction, by question and answer, which seems to have been introduced by the apostles (See Luke i. 4. Gal. vi. 6.); which has been practised under one form or other by the Church of Christ in every age and in every country, and which seems, under God's blessing, the only instrument by which the dulness and aversion of the mind can be overcome, and religious truth can be grafted on the heart. It is in itself the simplest, but at the same time the most efficient means for diffusing the knowledge of the gospel; and it not only assists the effect of preaching, but is actually so essential to its success, that unless the mind has had some previous training by this sort of instruction, the most powerful addresses from the pulpit may be heard in vain."—*Rev. Chancellor Raikes.*

POETRY.

(For the Village Churchman.)

BY THE REVEREND F. F. CLARK, B.A.

JACOB'S DREAM.

FROM home by vengeful brother driv'n
 To seek a land unknown—
 Cold earth his couch—his curtain heaven—
 A Syrian lays him down.

Save a worn staff beside him thrown,
 Of this world nought hath he :
 Amid the world he seems alone,
 That man of misery !

Yet He, who vast creation bids,
 And His behest is done,
 Sends sleep to close *his* weary lids,
 And wills *his* care begone.

He sleeps : but on his vision'd soul
 Heav'n opes its portals bright ;
 And wide asunder as they roll,
 Descends a beam of light.

Like ladder sped from heav'n to earth,
 That ray beside him stood ;
 While, on it, forms of heav'nly birth
 Went to and fro for God.

Though I were poor and lone as he,
 That vision, read aright,
 Might evermore reveal to me
 God's messenger in sight.

For all that people yon abode,
 So vast, and pure, and bright,
 Are ministers to saints from God,
 To lead them in His light.

Be nothing look'd for more by me,
 To point me "here" or "there :"—
 O !—dull this eye, that cannot see
 It's Maker every where !

The lightning's flash that rends the sky,
 Unprisoning the storm ;
 The sun-beam darting from on high,
 A thankless world to warm ;

The sudden stroke—the slow disease—
 That wounds or wastes our love ;
 All things that pain—all things that please—
 Should lift the heart *above*.

NOTICE TO CORRESPONDENTS.

The Editor of the Village Churchman respectfully requests his correspondents to forward their communications not later than the 6th day of the month.

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

JUNE, XXX. DAYS.									
7th MOON, First Quarter .. 1h. 17m. morn.			SUN rises 3 48		sets 8 13				
15th ——— Full 2h. 49m. morn.			—— do. 3 43		do. 8 17				
22nd ——— Last Quarter 11h. 31m. aft.			—— do. 3 43		do. 8 17				
29th ——— New 1h. 59m. aft.			—— do. 3 45		do. 8 16				
			MORNING LESSONS.			EVENING LESSONS			
1 Mon		Esther 5	Mark 2	Esther 6	1 Cor. 15				
2 Tus		7	3	8	16				
3 Wed		9	4	Job 1	2 Cor. 1				
4 Thurs	Camb. Term. div. n.	Job 2	5	3	2				
5 Frid	Clock slow 1 51	4	6	5	3				
6 Sat	Oxford Term ends.	6	7	7	4				
7 SUN	Whit Sunday *	Deut. a 16	Acts b 10	Isaiah 11	Acts c 19				
8 Mon	Whit Monday	Gen. d 11	1 Cor. 12	Num. e 11	1 Cor. f 14				
9 Tus	Whit Tuesday	1 Sam. 19	1 Thess. 5	Deut. 30	1 John i 4				
10 Wed	Emb. Wk. Ox. T. bg.	Job 14	Mark 11	Job 15	2 Cor. 4				
11 Thurs	St. Barnabas	Eccles 10	Acts 14	Eccles 12	Acts k 15				
12 Frid		Job 16	Mark 12	Job 17, 18	2 Cor. 9				
13 Sat	Clock slow 0 18	19	13	20	10				
14 SUN	Trinity Sunday	Gen. 1	Matt. 3	Gen. 18	1 John 5				
15 Mon		Job 23	Mark 15	Job 24, 25	2 Cor. 12				
16 Tus		26, 27	16	28	13				
17 Wed	Trinity Term ends	29	Luke 1	30	Gal. 1				
18 Thurs	B. of Waterloo, 1815	31	2	32	2				
19 Frid	Clock fast 0 58	33	3	34	3				
20 Sat	Q. Victoria acc. 1837	Josh. m 1	Rom. 13	36	4				
21 SUN	1 Sunday aft. Trinity	Josh. 10	Luke 5	Joshua 23	Gal. 5				
22 Mon	[Longest Day]	Job 39	6	Job 40	6				
23 Tus		41	7	42	Eph. 1				
24 Wed	J. Bapt. Mids. Day	Mal. 3	Matt. 3	Mal. 4	Mal. 7 14				
25 Thurs		Prov. 1	Luke 8	Prov. 2	Eph. 2				
26 Frid		3	9	4	3				
27 Sat	Clock fast 2 40	5	10	6	4				
28 SUN	2 Sunday aft. Trinity	Judg. 4	Luke 11	Judg. 5	Eph. 5				
29 Mon	St. Peter	Eccles 15	Acts 3	Eccles 19	Acts 4				
30 Tus		Prov. 9	Luke 12	Prov. 10	Eph. 6				

* Proper Psalms.— Morn. 48, 68. Even.— 104, 145. a To var. 18
 b Begin v. 34. c To v. 31. d To v. 10. e Begin v. 16 to v. 30.
 f To v. 26. g Begin v. 18. h Begin v. 12 to v. 24.
 i To v. 14. k To v. 36. l To v. 13. m To v. 10.

The 29th day of June is appointed to be kept as the day on which her Majesty began her happy reign.

THE VILLAGE CHURCHMAN.



No. XXXI.]

JULY, 1840.

[NEW SERIES.]

ORIGINAL PAPERS.

THE PIOUS CHURCHMAN'S SUNDAY.

DIALOGUE BETWEEN FARMER GOODMAN, AND HIS LABOURER
THOMAS FAITHFUL.

(For The Village Churchman.)

[Concluded from page 124.]

AFTER what passed between Farmer Goodman and Thomas Faithful, and which was related in the last paper, it will be readily believed that Thomas paid more attention than common to the Church service. And his having a prayer-book to use, prevented his mind from wandering over his worldly business, his horses, his cattle, his plough, and his sheep; and it kept him thinking about what was going on. And he found (what all will find if they have prayer-books, and use them in a right spirit) that there was a wonderful deal more in the Church prayers than most people think; that there was every thing he wanted mentioned there. And having been so much pleased and benefitted by assembling in the great congregation, he took care not to be behind his time in coming to Mr. Goodman, to have the fresh conversation which was agreed upon. Accordingly the Farmer and his family had not been sat after dinner more than twenty minutes, and Mr. Goodman had only just finished telling them of the talk he had had with Thomas Faithful, when they were informed that the latter waited at the door to see his master.

"I will come to him directly, tell him," was Mr. Goodman's reply. I promised, said the Farmer, to have a little further conversation with Thomas about the Sunday; and I suppose

he is come for that purpose. I told him I should be at liberty after dinner, and would see him then if he chose to come.

"Thomas, (said Farmer Goodman, when he reached the door,) come this way: we will go into the orchard to the shady walk there; the sun is hot, and it will be cooler." The fruit-trees were now in full blossom, and they filled the air with a delightful fragrance.

Thomas. Aye, Master, how beautiful them trees does look just now, and how sweet they smell.

Farmer. Yes, Thomas; there are some precious relics of Paradise. Notwithstanding the sad confusion that sin has made in the world, God is exceedingly good to us, though we are unthankful and wicked. As King Solomon wrote, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."—*Song of Sol.* ii. 11. 12. Indeed, the Almighty seems, according to the prayer in the Litany, "to be giving us the kindly fruits of the earth, so as in due time we may enjoy them."

Thomas. Aye, yes; he does, for sure. I've been thinking since I came from church this morning that there's scarce any thing that we want, whether spiritual or temporal, as isn't prayed for in the Church prayers, and I'm only sorry that there's no service this afternoon. I've got so much good this morning that it sha'n't be a little matter as shall keep me from church when there is prayers; I mean to try if I can't be as fierce of going to church as Judge Hale was.

Farmer. Well, Thomas, I commend you very much for being so desirous of going to church; but as unfortunately we can only have service here once a day, since Mr. Peacemaker goes to Eyedale to preach one part of the day, I'll put you into a way of making up for the want; and I shall show you how always to spend your Sunday evenings, for then we never have any service.

Thomas. Well, master, how do you do? for I'm sure I don't know how to get my time on right. I've spent many an hour talking in the town gate, because there's been no church.

Farmer. Well, Thomas, I get my family together at the time the church would begin if there was church, and they all come into the parlour, the men, and the maids, and the children; and I make them bring their prayer-books, and I read the Psalms and the two lessons, one out of the Old, and another out of the New Testament, just the same as would have been read in the church. And then afterwards I go to

prayer, and I can tell you I use the Church prayers; for I feel there are none like them. And I begin with the general confession of our sins, and then the Lord's prayer, and then the collect for the day, and the second collect, and the third collect, and the prayers right away to the end, the same as we hear them at church: and after this is done we sing a hymn, and then I read a short sermon: and so we conclude our family worship.

Thomas. Aye, well, said Thomas, I never heard nought like that before; its fair wonderful, but I'm afraid us poor folks couldn't manage all that.

Farmer. Why no, Thomas, I don't suppose you would perhaps be able to manage it all at once, but then you might try and get on by little and little; and if you were to read at first only the Psalms, and a few of the Church prayers, and a short piece out of the books which you get lent from Mr. Peace-maker, this would be better than nothing. And then you would get to read a bit more and a bit more, till at last you would manage all that we do. You know we must all have a larning; and then when you get tired of reading, your mistress might read a bit, or one of your children that is a good scholar, and now see that you try it this afternoon, and I'm sure you'll get on after a while.

Thomas. I will, master; and I think we can contrive and read part this afternoon; and if we can't do all that we would, we must do all we can. But, master, there's a many in the town as neglects to go to prayers; and they say they can read and think good thoughts at home, and so then they pretend they're only doing the same as you do when there is no sarvice.

Farmer. Well, Thomas, I'm very suspicious that those persons that won't go to Church don't read and think good thoughts at home. If God tells us "not to forsake the assembling of ourselves together as the manner of some is," (Heb. x. 25.), we may depend upon it He'll be very angry with us for not going to church; and when we're committing a sinful thing against Him, we can't expect that He'll bless us for doing so. But if I haven't no opportunity to go to church more than once a day, and rather than I should spend my time badly, if I read to my family and pray with them, I can believe that God will bless us; because it says in the Bible, "Where two or three are met together in my name, there am I in the midst of them." And I wonder what those sort of folks think about David, when he could not get to the house of God, and cried out, "As the hart panteth after the water-brooks, so longeth my soul for Thee, O God. My soul

is athirst for God, yea even for the living God : when shall I come to appear before God ?" (Ps. xlii. 1, 2.)

Thomas. Aye, dear, no ; that's enough to make one think that a man cannot be in earnest about religion, if he isn't in earnest about going to the house of God.

Farmer. It's enough for me ; and whenever I see any thing plain down in the Scriptures, I make myself sure it's right ; and I never care for a score shuffling excuses that people make to slip it. We're only very poor creatures if we compare ourselves to the things which God has made ; and therefore we needn't wonder if we can't quite understand every thing that the Almighty tells us. "How unsearchable are His judgments, and His ways past finding out." (Rom. xi. 33.)

"When heaven, thy beauteous work on high,
Employs my wondering sight ;
The moon that nightly rules the sky,
With stars of feebler light.

"What's man, I say, that, Lord, thou lov'st,
To keep him in thy mind ;
Or what his offspring, that thou prov'st
To them so wondrous kind."

Eighth Psalm, New Version.

Thomas. Well, master, that did sound uncommon sweet when the children was singing of it this morning ; but, master, you've got to tell me how to spend Sunday night, and then I shall know all about keeping holy the sabbath-day very cleverly.

Farmer. Well, a while after tea-time, when the maids have got their milking done, and the lads have given the cattle their foddering, we all assemble again in the parlour—this is generally about seven o'clock—and I ask the youngest boys and my own children a part of the catechism, and I explain to them any thing that they don't understand. And after we have done this for a short time, I begin and mention some few of the chief things that we had told us in Mr. Peace-maker's sermon, and in that that I read ; and I try to show what particular points in our behaviour ought to be mended by what we have heard, and how we ought to pray for God's Holy Spirit (without whom, as the prayer-book tells us, nothing is strong, nothing is holy) to help us to put into practice what we learn.

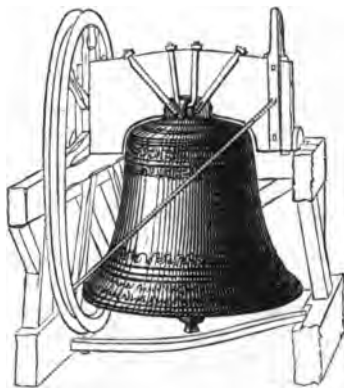
Thomas. O deary, deary me ; I've heard many a fine sarmint in my life, but I never thought of thinking of it after church was over.

Farmer. Well, but, Thomas, that sort of hearing sermons is all of no use. Doesn't Mr. Peace-maker pray after he's

finished his sermon, "that the words which we have now heard with our outward ears may, through God's grace, (not go in at one ear and out at the other) but be engrafted (like as an apple tree on a crab stock, for we're all of us crab stocks until we be changed), may be engrafted inwardly in each of our hearts, that they may bring forth in us the fruits of good living, to the praise of God's holy name, through Christ our Lord." And, accordingly, I always like to sit still for about half an hour after we've got our tea, and think where the sermon convinced me of sin, that I may amend my life. And I don't read another sermon at night, but a short account of some particularly religious man, and then we learn by example; and that's very great encouragement.

Thomas. Well, master, I'm sure I return you many thanks for telling me all this.

Farmer. You're very welcome; and I've only one more thing to say: remember this is the Lord's day. St. John in the Revelation says—"I was in the spirit on the Lord's day." (i. 10.) And as it is called so after our blessed Saviour, who died for our sins, let us never miss keeping it holy.



CHURCH BELLS.

GREAT TOM OF LINCOLN.

As nobody can write better on "*Great Tom*" (the great bell) than the poet Southey, under his fictitious character of a Spaniard, we select his amusing account of his visit to the mighty Tom. "We ascended," says he, "one of the other towers afterwards to see *Great Tom*, the largest bell in England. At first it disappointed me, but the disappointment

wore off, and we became satisfied that it was as great a thing as it was said to be. A tall man might stand in it upright; the mouth measures one-and-twenty English feet in circumference, and it would be a large tree of which the girth equalled the size of its middle. The hours are struck upon it with a hammer. I should tell you that the method of sounding bells is not by striking, but by swinging them; no bell, however, which approaches nearly to the size of this is ever moved, except this. It is swung on Whitsunday, and when the judges arrive to try the prisoners: another fit occasion would be at executions, to which it would give great solemnity, for the sound is heard far and wide over the fens. On other occasions it was disused because it shook the tower, but the stones have now been secured with iron cramps. *Tom*, which is the familiar abbreviation of Thomas, seems to be the only name which they give to a bell in this country."

Round the crown of *Tom* is this inscription.—"Spiritus sanctus a patre et filio procedens, suaviter sonans ad salutem: Anno Domini, 1610, Decembrio, 3rd Regini Jacobini Anglie, 8.o et Scotie 44.o."

Translation.—"The Holy Ghost, proceeding from the Father and the Son, sweetly sounding to salvation: Anno Domini, 3rd of December, 1610, in the 3rd year of King James of England, and 44th of Scotland."

And round the skirts is the following:—"Laurentius Stanton, Decanus, Rogerus Parker, Precentor, et magister fabricie; Georgivs Eland, Cancellarius, et magister fabricie; Richardvs Clayton, Archidiaconvs, Lincoln."

This bell was cast at Lincoln, for which purpose a furnace was erected in the Minster-yard, in the year 1610, by Henry Holdfield, of Nottingham, and William Newcomb, of Leicester, bell-founders, and partners in this concern only. Many beautiful specimens of Holdfield's work are to be seen in this and the neighbouring counties; one in particular is the ninth bell of that fine peal of ten in St. Mary's, Nottingham, cast in 1595, which is singularly elegant; the ornaments are similar to those upon Great Tom, and the tones of both are uncommonly fine.

This bell became cracked in December, 1827, was broken up in June, 1834; and with six other bells from the Rood Tower, called the "Lady Bells," recast into the present bell and two quarter bells. The new bell, of which the above engraving is a correct delineation, weighs one ton more, and is seven inches larger in diameter, than the old one. Its key is A, that of the old one was B. It was founded by Mr.

Thomas Mears, of Whitechapel-road, London, 1834, and placed in the Rood Tower of Lincoln, April, 1835.

Dimensions, Weight, &c. *Tom of 1640.* *Tom of 1834.*

Diameter at the mouth..... 6ft. 3½in. 6ft. 10½in.

Weight of the bell..... 4tons 8cwt. 5tons 8cwt.

Key B. A.

INSCRIPTION UPON THE PRESENT BELL.

Round the Crown.—SPIRITUS: SANCTUS: A: PATER: NI:
FILIO: PROCEDENS: SUAVITER: SONANS: AD: SALUTEM.
ANNO: DOMINI: 1835 MARTII 25 REGNI GULIELMI QUARTI:
BRITANNIARUM 5.0.

Round the Skirt or Lip.—GEORGIUS GORDON. DO. DECANUS:
RICARDUS PRETTYMAN. M.A. PRECENTOR: GEORGIUS THOMAS
PRETTYMAN. B.C.L. CANCELLARIUS: THOMAS MANNERS SUTTON,
M.A. SUBDECANUS ET MAGISTER FABRICIAR:

THOMAS MEARS. LONDINENS. FREGT.

POPULAR OBJECTIONS AGAINST THE CHURCH OF ENGLAND.

1. *Objection.*—"The *Voluntary Principle* is quite adequate to meet the religious wants of the country."

Answer.—The Voluntary principle halts in its career, and fails in its efficacy, precisely where the most urgent demands are made. It stops and halts just at the line of demarcation which marks the beginning of the wilderness of poverty from the gardens of wealth. The rich can provide for themselves; the poor cannot, and would not, if they could; and, therefore, just where the ordinances of religion are most required, the Voluntary principle fails in its supplies, and then it is that the State should come forth with its help. Not that the State should relieve the rich from their proper responsibility to provide for themselves, and tax the poor to build churches for the rich, but the rich should build churches for the poor. And will you allow me to say, I conceive that every member of the community, every man, whether he dissent from or belong to our Church, is personally interested in one of the most momentous questions which agitates the Christian mind at this moment,—church extension. I know that many of my Dissenting brethren, through misconception and misrepresentation, are led to look with an unfriendly eye to this effort; but I believe that if they saw their own interest, and the interest of the country and of religion, and

of the cause of God with a clear view, we should have them to a man, heart and hand, along with us in this matter.

2. *Obj.*—"Is it fair, is it conscientious, is it honourable to tax Dissenters to uphold and beautify the Church?"

Ans.—We do not tax the Dissenters to support the Church; but we tax Dissenters to uphold and beautify and bless the State. It is not to aggrandize a sect, it is not to elevate the clergy, or to give more power and dignity to the Church, that we ask; it is to give spiritual food to the perishing millions of our population, and preserve the country from the eruptions of Chartism and the inundations of Socialism. It is not simply by the terror of the gibbet, or the fears of the transportation vessel, but by the moral and hallowed influence of Christian truth, and the love of purity, that we can regenerate the people. We do not therefore wish to tax the Dissenters as Dissenters, but as subjects. We do not wish to tax the Dissenter in order to support the Church of England, but to permit the Church of England to cure, and to spiritualize, and to evangelize, and to elevate the population at large.

3. *Obj.*—In reply to this it will perhaps be said, "If such is your purpose, let us have fair and honourable dealing; let the Dissenters share in this augmentation of means which you are going to grant to the Church."

Ans.—I say, in reply to this, "Will any man tell me that if once we open the door to such innovation, where we are to close it? If we admit the Orthodox Dissenter, can we shut out the Papist and the Socinian, or even the Socialist, if they shall call themselves religious?" I see no alternative, no halting place between the National Establishment and such as have a variety of opinions. It is virtually saying, that all sects and creeds are the same; it is virtually saying, that there is no truth at all. Will you allow me to say, that I trust I am not a bigot or a High Churchman, beyond what I ever wish to be,—a High Churchman in the true sense of the word, loving the Church for the truth's sake, and not loving the Church for its temporalities' sake. The State has no right whatever to support any form but that of the Church of England; and I believe this, precisely on the ground that the Church of England is the only legitimate branch of Christ's Church in these realms. "What," does some man whisper, "have you forgotten the Church of Rome?" The Church of Rome is but a vulture preying on the vitals of her victims, and caring to look after them only to satisfy her own cravings for wealth and power. The Church of England was as early as the Church of Rome, and blessed the

land before the Church of Rome came and fastened her monstrous superstitions and crude novelties on the old antiquated Church of England.

4. *Obj.*—"What right have you to exclude other sects that you believe to hold Christianity in its purity?"

Ans.—We do not exclude them; they exclude themselves. We have not gone from them, but they from us. Are we to come down from the high vantage ground of our catholic antiquity and orthodoxy, and mingle ourselves in the common field of promiscuous warfare and sectarian strife? No. We are not going to leave the ark and come forth on the waters of the deluge; but we invite those that are sinking in the waters to come into the ark, and we believe that if our Christian Legislature will enlarge our ark, and make it capacious enough to receive all, we shall get all back again; and if they are now unclean beasts we will convert them into clean beasts in that ark.

5. *Obj.*—But it may, perhaps, be said, "Is not this unfair and unfriendly to the Dissenters?"

Ans. God forbid that I should do injustice to, or speak unkindly of any British Christians! I dare not unchristianize them. I do not entertain a dark or evil thought of them. But this I say, the Church of England is the only legitimate branch of Christ's Church in this land. The Dissenting bodies, however good they may be, are still defective. We have occasionally, and in many instances, to blame ourselves for Dissent. Our forefathers neglected their duty to their Church, and we must never forget that a great deal of Dissent is owing to ourselves. Nevertheless, the Dissenting bodies are the off-shoots of the Church of England, the legitimate stem of the good old tree. I deny not the power of the State to displace the Church, but I utterly deny the right. In the exercise of its blind, and tyrannical, and usurping power, the State may take away from the Church its proper standing-place in the country; but the standing-place that God, the King of kings, gives her, all the power of all the monarchs on earth can never take from her. I am aware that these declarations may lay me open to the charge of bigotry and enthusiasm. But in these days of liberalism and latitudinarianism, I esteem it to be an honour to be branded with the name of bigotry and fanaticism.

6. *Obj.* It may be asked, "What right have you to ask for fresh grants to make additional church accommodation, when you fail to fill the churches which you have already?"

Ans.—I would say, in reply to this, "The best way to fill

those churches is to build others." If that be a startling paradox, a little explanation will remove the difficulty. For the very fact, that in vast populations churches are scantily attended, goes to show that the exigency and destitution of the people have arrived to such a pitch, that no concentrated and adequate power has yet been brought to bear on the mass, and the more you extend church accommodation, the more you bring the means of religion to bear upon the inert population, the more you will quicken them into moral life, and produce that spiritual appetite which will fill your churches. For it has been well argued, by the eloquent and learned Dr. Chalmers—whom, though of another, but a sister Church, we hail and honour as one of ourselves—that *the supply in spiritual things begets the demand, and not the demand always the supply*. Therefore we must get the supply, and if we then do not create and satisfy the demand, then let the Church be censured, but do not condemn her without a trial. I rejoice in the measure proposed by Sir Robert Harry Inglis, and I trust that there is Christian principle and philanthropy enough in the Legislature to lead to its adoption.

7. *Obj.*—It may be answered, "Are not the resources of the country sufficiently drained and drawn upon already? Is this a fit time to propose *Church Extension*, when our commerce is crippled, and our manufactures are in a state of decay?"

Ans.—I believe that, if that be the case, we shall save the resources of the country by the measure. Look at the expenses of putting down Chartism, and of checking and punishing crime of every kind. If we do not make haste to build churches, and provide amply for the religious instruction of the people, we shall have greater expenses still to bear. The expense of the new rural police, consisting of 25,000 men, is equal to that of maintaining a standing army of 80,000. But we have suffered the populace to get into such a state, that such a crippling and coercive power—a power unwelcome to free-born Englishmen—is deemed necessary. We might have spared this expense, and probably one-third of the sum would have been sufficient to provide the best police, and the best moral system of correction for the nation. How infinitely more delightful to our hearts would it be to see the people taught to be moral from principle, than to be controlled by physical power! We should have established and extended a system of religious education, and not a sys-

tem of universal crippling and coercion ; which, though necessity may justify it, alas ! that it should ever have been called forth. If all this should be called declamation, allow me to substantiate it by fact. There are but two principles that can govern a civilized people, the fear of man and the fear of God. The fear of man regulates the outward character and conduct ; the fear of God, the springs of action—the moral motives of the heart. Let me put this simple question—Which is most likely to secure the moral well-being, the safety, the prosperity, the social peace of the community—the fear of man or the fear of God ? Who are the best subjects ? Those who fear God, and therefore honour the King, or those who merely fear man and do scarcely honour the Queen ? The latter are compelled by the strong arm of the law to show at least a semblance of obedience. Go to our prisons. Are they filled with persons who have attended the sanctuary, who have had pastors over them, who were early indoctrinated into the truth as it is in Jesus ? No : they are the outcasts of religious communities ; they never knew the Sabbath except as a day of darkness, and revelry, and riot ; they never were at our churches, except, perchance, when brought to be baptized, or to be married, or to follow some departed relative or friend to the grave. They have been under the guidance of no ministers ; they have not been brought up under the moral influence of religious principles, which would have softened the ferocity of their nature, or suppressed the sensual appetites and violent passions of their hearts. These are the men who have been governed by the fear of man. And if you should find some solitary few who have once been under the influence of the fear of God, they are such only as have been betrayed by sudden excitement, and the force of temptation, into forgetfulness of their principles and of God. Therefore is it not sound policy in the Government to give a grant for Church Extension ? Let the Legislature remember—and they can scarcely forget—Morthyr Tydvil, and Newport, and search into the origin of the woeful evils that have been developed there. They will find that those evils arose not from the influence of religious instruction there, but from the absence of it, and the influence of pestilential newspapers. Let them look at the provision there for the moral and religious instruction of the people—one church and two pastors only, in a population of 20,000 ! What were they amongst so many ? Is it wonderful, then, that they should become as the wilderness, where every noxious weed may luxuriate, and no wholesome plant is found ? Is it sur-

prising that they should be as the forsaken ground, into which bad men watched their opportunity to sow their evil seed? I consider the moral state of the country a strong argument for increased church accommodation; and if this juncture be suffered to pass, God only knows if we shall ever have another opportunity to do what we can to save our country from darkness and destruction.—*From a Speech by the Rev. Hugh Stowell at a Meeting of the Church Pastoral Aid Society, May 1840.*

HINTS ON POPERY.—No. VI.

(For the Village Churchman.)

HAVING laid before you, Christian reader, some account of what the Pope's subjects are doing in Ireland, with the hope of reducing us under their control, we will now go on with another article of the *new* creed which the Church of Rome has established.

It is this:—"I profess likewise that there are seven true and proper sacraments of the new law, instituted by our LORD JESUS CHRIST, and necessary to the salvation of mankind, though not all for every one: viz., baptism, confirmation, the Lord's supper, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be repeated without sacrilege." You will, doubtless, be surprised at this bold assertion that "there are *seven* sacraments instituted by Christ." If you turn to your Bibles, you will find but *two*, and will naturally ask, whence come the other *five*? It is as clear as daylight that they cannot be found in God's Word; they are, therefore, *human* additions, and are *not* necessary to salvation. Observe here the confusion between things excellent in themselves with things superstitious. In the Scripture, *baptism* and the *Lord's supper* stand out as distinct sacraments from every other rite of the Church. Penance and extreme unction are Romish perversions of holy truth; while matrimony and holy orders are ordinances of quite a different character. Judge this article by the Scriptures, and it is false and pernicious. But Rome says, that the Scriptures do *not* contain all things necessary for salvation, and appeals to *tradition* and *antiquity*. Now both these bear witness against the existence of seven sacraments in the Christian Church. Our Reformers examined into the writers of antiquity on these points, and found that all the early Fathers of the Church—

the very successors of the Apostles, were ignorant of *seven* sacraments. Confirmation is a valuable rite, so is penance, properly administered ; but they are not essential to salvation, and ought not to be bound upon the consciences of men, under pain of eternal condemnation. Extreme unction is a very delusive juggle. The priest pretends that the soul would not be safe unless he administered it at the hour of death ; and after frightening poor creatures by his supposed power over the next world, he makes them *pay well* for saving them from hell, and getting them easily through purgatory. That very passage in St. James, on which it is founded, is directly contrary to it. The fact is, the corruption is supported because *it tells well for the pocket* ; and then, when enlightened men ask for scriptural testimony, they turn to James v. 14, because it looks something like it.

Now, perhaps, this little book, "*the Village Churchman*," may fall into the hands of some reader who lives among Roman Catholics, and is often asked to join their worship. Do you thus, Christian friend, bring the articles of the Council of Trent to the light of the Holy Bible, and if you find them there, go to mass ; but if you do not, remember it is a sinful thing to place your soul in danger of spiritual poison. Every doctrine of Popery which is not in accordance with the one standard of the Church's faith, is heretical and very dangerous. It is an invention of man grafted on to the pure ordinance of God. This *third* article of the Council of Trent is a complete instance of this. You cannot read it once over without thinking to yourself, "This is all wrong! Where do the five new sacraments come from? If our LORD did not ordain them, and the pure branch of Christ's Church in my neighbourhood does not sanction them, why should I add to my faith these burdensome and profitless novelties?" It is necessary to caution you thus plainly, because the agents of this cast-off corruption are now very busy among the humbler classes. They deny every charge against their unscriptural creed. They are very specious and fair spoken ;—they call our opposition all "calumny" and "misrepresentation," "bigotry," and "illiberality." They are now smooth as oil, soft as silk, and brimful of "charity," "charity." So they manage to persuade their neighbours that they are persecuted saints! Away! away! with this false plea of charity : faithfulness to souls is heaven-born charity. Let "truth" flourish first, and love will soon follow. Beware of a sad spectacle which is sometimes seen among us—"Satan transformed into an angel of light."

York, May, 1840.

T.M.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. VII.

THE WEATHER.

“Should it be according to thy mind?”—*Job xxxiv. 32.*

THERE seems nothing of which we hear such universal complaints as the weather; yet there is nothing so totally irreversible by any exertion of our own. When our hopes are disappointed by other causes, or our plans fail through unforeseen events, we endeavour to gather wisdom from experience, and turn present disappointment into future good. But not so with the weather; on that point every one seems privileged to grumble. How frequently we hear the remark, “Oh! what weather! how wretchedly cold!” or, “how dreadfully hot!” Sometimes we are told, the crops will fail for want of rain; at others, the fruit of our toils is to be lost by too much wet; but, “should it be according to *thy* mind?”

God has reserved the weather as His peculiar jurisdiction, to prove by daily experience that we know not what shall be on the morrow;—that there is also a directing hand, beneath which our best laid plans must bow, and an Almighty will, which man’s science, and intellect, and power, are utterly unable to contravene. Should not we, then, be careful how we venture to arraign the wisdom of the Omnipotent, by complaining of those atmospheric changes, of which we may not know the benefit and importance.

But were the weather in our own power, should we be the gainers? Suppose that every individual had the ability to regulate it as suited his immediate purpose; the changes we now so frequently deprecate would be increased a thousand fold, and self-interest would seek that weather alone which tended to further its own ends. He who tilled light land would have rain, to the injury of his neighbour, who, on heavier soil needed drying winds; nor could any two portions of the kingdom agree upon having the same weather at once. The southern districts, whose hay-harvest terminates before the northern one commences, would insist upon having showers to refresh the eddish, while the others as earnestly demanded fair weather to enable them to gather in their crops. Thus disunion, or distress, would be the only effect, for self-interest possesses a very circumscribed extent of vision.

The farmer who tills one portion of a county forgets that his fellow-tenant at a little distance may have different wants from his own; the whole county forms but a small portion

of England ; that again offers no comparison in extent to the continent of Europe ; and what is Europe measured by the surface of the globe ? The rains which injured our harvest last season, would have been hailed as the highest blessing in Australia, where they had not fallen for months.

But thanks be to God that the times and seasons, with their alternations of wet and dry, God has reserved to himself—a daily check upon the pride of a man, a daily memento of dependence upon Him, in whom we live and move and have our being. And though His word assures us that while the world remains, seed time and harvest shall not cease ; and resting on this promise we till our land, sow our seed, and wait with hopeful toil, for the ingathering of its produce, yet there may be times when God sees, that disappointment is a necessary discipline ; when he witholds the increase of earthly fruits, that the heavenly blossoms of faith and patience may be perfected, and the weaned soul learn the full meaning of that passage : “ Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation.”

But may we not apply the admonition, “ Should it be according to thy mind ? ” to every event in life which issues in present disappointment ? The pilgrimage of Israel through the desert is an acknowledged type of the Christian’s life. The same hand directs our movements, though not visible in the cloud by day and fire by night : they were under the immediate government of Jehovah ; with us He acts by intermediate agents, yet both tend to the same effect. While the cloud remained upon the tabernacle, whether it were two days, or a month, or a year, the children of Israel abode in their tents ; but at the will of the Lord, made apparent by the removal of the pillar, whether by day or night, they journeyed. To many, the visibly written command, “ Arise, and get thee hence,” might come unwelcomed ; but to the murmuring Israelite as to the repining Christian the inquiry might be put, “ Should it be according to thy mind,” when every remove brings thee nearer to the promised land ?

If left to our own guidance, who would ever choose disappointment as his portion ; yet who has lived many years and not discovered, that when time has shed its light upon events, once darkened by disappointment, the heart has humbly confessed God is wiser than I was. And when in any case He

permits us to trace the end at which His mercy tends in all, it is to lead us to trust Him with regard to events which yet lie in shadow. We have His word that all things work together for good to them who, through the new covenant, are made heirs of a better country. With such an inheritance secured to us, let us strive to touch every disappointment and trial of life with the word of faith, and then it will appear in its true form—a pledge of our Heavenly Father's loving care of us, and earnest that "what thou knowest not now thou shalt know hereafter."

Papplewick.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. VII.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Jews are the most extraordinary people in the world. Their history is the most ancient: their laws are most sacred: their present state the most interesting to all other nations. Prophecies, which we see fulfilled and fulfilling, are blended with their destinies. They are scattered and removed into all the kingdoms of the earth, and become a proverb and a bye-word among all nations. "But we know that the time will come when they shall return and seek the Lord their God." "Blindness in part is happened unto them, and so all Israel shall be saved."

About thirty-two years ago a society was formed, called "the London Society for Promoting Christianity among the Jews," whose object it is to distribute among them copies of the Holy Scriptures, and religious tracts proving that Jesus Christ is the Messiah promised in the Old Testament. There are also schools for their children, in which they are educated in useful and Christian knowledge. An Episcopal chapel has been long opened for the instruction of Jewish converts, and others, in all the principles of our religion, where divine service is statedly performed. The Jews, too, are invited to a friendly discussion with Christians on the articles and evidences of the Christian Faith. And, in addition to all these means, there are several missionaries labouring among the Jews, both in England and abroad, with a view to bring them to an examination of the New Testament, and to conformity to its doctrines and precepts.

The Right Rev. Dr. Longley, the Lord Bishop of Ripon, is

the patron ; and several of the nobility are vice-patrons. Sir Thomas Baring, Bart., is the president : there are several vice-presidents, and the Rev. J. B. Cartwright and Rev. J. Reynolds are the secretaries. Several influential gentlemen, as well as all clergymen who are members of the society, are members of the committee ; their office is No. 16, Exeter-hall. A sermon is annually preached before the Society, and an anniversary meeting is held. The sermon and report are published, with the list of associations and subscribers.

The aggregate amount of contributions during the last year, ending March 31st, 1840, is 22,420*l.*, being an increase of 4,915*l.* above those of the preceding year ; and, from the accounts of the missionaries in London, Hamburgh, Strasburg, Frankfort, Breslau, Königsberg, Warsaw, Constantinople, Tunis, Jerusalem, &c., there is every prospect of success. There is a church in Jerusalem where our Liturgy is used. There are nearly three hundred baptisms registered in the Episcopal Jews' Chapel in London.

Nor are we to estimate the beneficial effects of this Society by the actual number of those who have been converted by its instrumentality. If it has awakened a feeling in the hearts of Christians towards the Jews, and if the Jews themselves are brought to study the claims of the New Testament, there is every reason to believe that the results hereafter will show that the Society's labours will not have been in vain. We are too apt to judge of a society by its present appearance ; but what would we say of the husbandman who expects to reap at the very time that he is sowing his seed ? Let us, then, go on, in the name of the Lord, to sow the seed of the word among the Jews and the Gentiles, praying and waiting for the harvest. We are, in obedience to our Lord's command, to "teach all nations :—" "to the Jew first." Let His command be obeyed, and we are sure that he will be with us to bless us.

The readers of the *Village Churchman* may receive any further information from their own minister, for the Society's publications may be procured by any who are willing to aid its designs.

May 23rd, 1840.

W. M.

THE BIBLE.

GENESIS.

THE first book in the Bible derives its name *Genesis* from its containing a history of the generation or production of all things. The word *Genesis* signifies *generation*, *origi-*

or beginning. Its author was Moses ; it contains the history of about 2,369 years. There are different opinions entertained concerning the time when Moses wrote it ; but the most probable conjecture is that which places it after the departure of the Israelites from Egypt, and the promulgation of the law. An able commentator thus writes on this book : " Reader, thou hast now before thee the most ancient, the most authentic history in the world ; a history that contains the first written discovery that God has made of himself to mankind — a discovery of his own Being in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery, He alone can teach thee, and cause thy heart to feel its obligation to his wisdom and mercy. God made thee and the universe, and governs all things according to the council of his own will. While under the direction of his council thou canst not err ; while under the influence of his will thou canst not be wretched. Give thyself up to his teaching, and submit to his authority ; and after guiding thee here by his counsel, he will at last bring thee to glory."

This book may be divided into *four* parts, *viz.* :—

Part I. The origin of the world (i. ii.)

— II. The history of the former world (iii.-vii.)

— III. The general history of mankind after the deluge (viii.-xi.)

— IV. The particular history of the Patriarchs (xii.-l.)

In this book there are many passages to which reference is made in the New Testament :—

Gen. i. 1 ; Heb. xi. 3.

iii. 4 ; 2 Cor. xi. 3.

iii. 6 ; 1 Tim. ii. 14.

iv. 4 ; Heb. xi. 4.

iv. 8 ; 1 John iii. 12.

Jude 11.

v. 24 ; Heb. xi. 5.

vi. 12 ; 1 Pet. iii. 20.

vi. 14 ; Heb. xi. 7.

2 Pet. ii. 5.

vii. 4 ; Matt. xxiv. 37. 38.

xii. 1 ; Heb. xi. 8.

xiv. 18 ; Heb. vii. 1.

xv. 6 ; Rom. iv. 3.

James ii. 23.

xvi. 15 ; Gal. iv. 22.

ii. 10 ; Heb. xi. 11.

Gen. xviii. 12 ; 1 Pet. iii. 6.
xix. 24 ; Luke xvii. 28. 29.

xix. 25 ; 2 Pet. ii. 6.

Jude 7

xix. 26 ; Luke xvii. 32.

xxi. 1. 3 ; Gal. iv. 29.

xxii. 1. 10 ; Heb. xi. 17.

James ii. 21.

xxii. 18 ; Luke i. 55.

xxv. 22 ; Rom. ix. 10.

xxv. 33 ; Heb. xii. 16.

xxvii. 27 ; Heb. xi. 20.

xlvi. 15 ; Heb. xi. 21.

xliv. 10 ; John i. 49.

Luke i. 32.

l. 24 ; Heb. xi. 22.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

THE LITANY.—III. INTERCESSION.

IN our last number we considered that part of the Litany which is called by way of distinction, DEPRECATION. We now come to the INTERCESSIONS, or petitions made in behalf of others. The order here observed is very beautiful, and deserves and will repay the most attentive consideration. If the institution of God be required to make this part of our Litany necessary, we have his positive command by St. Paul, to "*make intercession for all men*"; (1. Tim. ii. 1.) Because it may seem presumptuous for us to pray for others, who are unworthy to pray for ourselves, before we begin, we acknowledge that we are *sinners*: "*We sinners do beseech thee to hear us, O Lord, &c.*" We first pray for the *holy Church universal*, as the common mother of all Christians; then particularly for the principal members of that part established amongst us; proceeding in order for the *Queen and Royal Family*, for all orders and degrees of men in the Church and State; first for the spirituality, for all bishops, priests, and deacons; then for the temporality; for the lords of the council, and all the nobility and magistrates; and lastly, for all the people of this realm. Then we pray for the good of all men, for the piety of the faithful, for the conversion of the deceived, for the confirmation of the weak, for the relief of the afflicted, for the preservation of the distressed, for the reconciliation of enemies, for the grant of plenty and things necessary for the body; and, lastly, for the pardon of sins, and things necessary for the soul—*true repentance and amendment of life*. This last petition is very proper for a conclusion. For we know that if we do not amend our lives, all these intercessions will avail us nothing, because God will not hear impenitent sinners. We, therefore, earnestly beg repentance, and amendment of life, that so all our preceding requests may not miscarry.

And now having presented these supplications to the throne of grace, we call upon our Saviour, and beseech Him by his *divinity*, as he is the *Son of God*—and consequently *able to help us—to hear us*: and then we call upon him by his *humanity*, as the *Lamb of God*,—to *grant us peace*, and *have mercy upon us*. And then, finally, that our conclusion may be suitable to our beginning, we close up all with an address to the whole Trinity, *Father, Son, and Holy Ghost*, for that mercy we have been begging in so many particulars.

NOTICES OF BOOKS.

Belief and Unbelief. By Joseph Fearn. London: George Wightman. Pp. 166, *fc.* 18mo.

WE can cordially recommend this little work to our readers. It is "a tale for the sceptical, and calculated, we think, in these times to confirm in the truth those who are tempted to waver, as well as remove the objections of those who have fallen into the snare of the infidel. We purpose to return to it again at an early opportunity."

The History of Spain and Portugal, from the earliest periods to the present time. Adapted for Youth, Schools, and Families. By Miss Julia Corner. Also, by the same, *The History of France.* London: Dean and Munday. Pp. 187, 12mo.

THE author of these little volumes (which form the commencement of a series of Histories) deserves the best thanks of those for whom they are chiefly intended. The style of writing is simple and perspicuous, and the facts which are brought forward are stated in a manner calculated to leave a permanent impression upon the mind. The mode in which the works are "got up," and the very astonishing cheapness at which they are published, must, we think, ensure them a very rapid sale.

The Domestic Altar; or, Prayers for the Use of Families. By Ebenezer Temple, Rochford, Essex. London: Thomas Ward and Co. 1839.

TO those heads of families who make use of written prayers, we can recommend this volume. In the words of a reviewer, the "frequent quotations from our beautiful Liturgy will render it the more acceptable to those who are attached to that 'most sublime of all compositions;' while the simplicity, the scriptural character, and the pious fervour of the whole, cannot but recommend it to all denominations of orthodox Christians."

Podoxy; Practical, Past, Present, and Prospective. By the Rev. F. A. Glover, M.A., Rector of Charlton-in-Dover. London: Roake and Varty. Pp. 26. 1839.

THIS excellent tract deserves extensive circulation. Mr. Glover is a very powerful and interesting writer.

Come out of Rome. A Sermon by the Rev. E. Bickersteth.

London: Hatchards; Painter. Pp. 32. 1840.

THIS is an invaluable production,—sold at a price which is little more than the value of the paper. We wish it the sale it so richly merits. We shall return to it next month.

MISCELLANEA.

THE PENITENT POACHER.—When Bishop Heber was Rector of Hodnet, an old man resided in the parish, who had been a notorious poacher nearly all his life; and who, through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower; had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little-grand-child, on whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest carresses. It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the Rector's school; and some one expressed to him surprise that such should be the case: "Why not?" was the old man's reply. "Do you think I wish Philip to be as bad as myself? I'm black enough, God knows." The old man was taken ill and confined to his room. It was winter; he was unable to divert his mind. His complaint was a painful one, and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first languidly and carelessly: by and by, however, with some interest; till at length he became deeply concurred for his soul. Convictions of guilt flashed upon his mind, and he expressed an earnest desire to see Mr. Heber. Immediately on its being made known to the Rector, he paid him a visit. The old man lay upon his bed in a corner of the room, near a trellised window. His features were naturally hard and coarse; and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; "and I had," says the narrator of this anecdote, "leisure to mark the searching of his eye, while he gazed with the most intense anxiety on his spiritual comforter, and weighed every word that fell from his lips. The simple phraseology in which Heber clothed every idea, the facility

with which he descended to the old man's comprehension, the earnestness with which he strove not to be misunderstood, and the manner in which, in spite of himself, his voice occasionally faltered, as he adverted delicately, but faithfully and most affectionately, to the fundamental points of our holy religion, struck me forcibly; while Philip stood on the other side of the bed his hand locked in his grandfather's, his bright eye dimmed with tears, as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent." Not long afterwards the old man died, in a state of mind so calm, so subdued, so penitent and resigned, "that I feel myself cheered in my labour" said Heber, "whenever I think of it."—(*From Taylor's life of Bishop Heber.*)

FAMILY PRAYER.—The very learned and pious Bishop Pearson took occasion very often and publicly to bless God that he was born and bred in a family in which God was worshipped daily. And certainly it is a duty which entails very many blessings on posterity; for which reason a pastor should labour with all his might to introduce it into every family under his charge; at least, he should give neither his people nor himself any rest, till he has done all that lies in his power to effect so good a work: which if he does not do, this very intimation will one day rise up in judgment against him.—*Bishop Wilson's Parochialia, or Instructions to his Clergy.*

TREASURY.

"MERCY is like the rainbow which God set in the heavens as a remembrance to man; he must never look for it after night—it shines not in the other world. If we refuse mercy here, we must have justice to eternity."—*Bishop Taylor.*

"Reader, press after experience; live not by hearsay, and upon the comforts of others, but entreat the Lord to give thee his inward testimony; it will help thee in future trials; it will remove many of thy fears, make thy passage through life easy and comfortable, and be as a pledge of thy future glory."—*Bogatsky.*

"Beware how you count on God's goodness, if once you presume to draw from it a motive to put off repentance. The goodness of God "leadeth men to repentance:" if they refuse its guidance thither, goodness and they must be parted for ever."—*F. F. Clark.*

"The military language of the Gospel seems particularly adapted to induce soldiers to read it. Christians therein are called 'soldiers of Jesus Christ;' their whole life a continual 'warfare' against their 'adversary, the devil.' 'In the name of our God we set up our banners.' We are even told how to equip ourselves for the 'battle:' we are to 'put on the whole armour of God,'—'the breastplate of righteousness,'—'the helmet of salvation,'—above all, 'the shield of faith to quench all the fiery darts,'—to take 'the sword of the spirit;'—'the peace of God will garrison (as it is in the Greek) our hearts,'—we are to 'fight a good fight,'—and we shall have 'victory,' and be more than conquerors, through 'the Captain of our salvation.'"—*Ubique, author of a "Reverie of a Retired Officer."*

POETRY.

"IT IS I, BE NOT AFRAID!"

(For the Village Churchman.)

BY JOSEPH FEARN

"It is I, be not afraid!"

Wherefore indulge in sorrow?
My presence shall chase the shade,
And give thee a cloudless morrow.

"It is I, be not afraid!"

What, has thy faith departed?
Where else shall thy trust be stayed,
Thou dreary and broken-hearted?

"It is I, be not afraid!"

Mine is the tempest's power;
The storm-tossed waters I bade
Be peaceful and calm in an hour.

"It is I, be not afraid!"

Oft in an hour of sadness,
His mercy hath given me aid,
And turned my grief to gladness.

When lowly this head shall lie,
Surrounded by death's dark shade,
May this voice breathe softly by—

"It is I, be not afraid!"

VILLAGE CHURCHMAN'S MONTHLY ALMANACK.

JULY, XXXI. DAYS.									
6th	MOON, First Quarter ..	2h. 4m. aft.	SUN rises 3 40 sets 8 11						
14th	Full	5h. 31m. morn.	— do. 3 35 do. 8 4						
22nd	Last Quarter	6h. 46m. morn.	— do. 4 5 do. 7 53						
29th	New	5h. 25m. aft.	— do. 4 13 do. 7 47						
MORNING LESSONS. EVENING LESSONS.									
1 Wed		Prov. 11	Luke 13	Prov. 12	Phil. 1				
2 Thrs		13	14	14	2				
3 Frid	Dog Days begin	15	15	16	3				
4 Sat	Clock fast 4 13	17	16	18	4				
5 SUN	3 Sunday aft. Trinity	1 Sam. 2	Luke 17	1 Sam. 3	Col. 1				
6 Mon	Old Midsummer Day	Prov. 21	18	Prov. 22	2				
7 Tus	Oxf. Act. Cam. com.	23	19	24	3				
8 Wed		25	20	26	4				
9 Thrs	Clock fast 4 51	27	21	28	1 Thes. 1				
10 Frid	Camb. Term. ends.	29	22	31	2				
11 Sat	Oxford Term ends.	Eccles 1	23	Eccles 2	3				
12 SUN	4 Sunday aft. Trinity	1 Sam. 12	Luke 24	1 Sam. 13	1 Thes. 4				
13 Mon		Eccles 5	John 1	Eccles. 6	5				
14 Tus		7	2	8	2 Thes. 1				
15 Wed	St. Swithin	9	3	10	2				
16 Thrs	Length of day 16 4	11	4	12	3				
17 Frid	Clock fast 5 47	Jer. 1	5	Jer. 2	1 Tim. 1				
18 Sat		3	6	4	2, 3				
19 SUN	5 Sunday aft. Trinity	1 Sam. 15	John 7	1 Sam. 17	1 Tim. 4				
20 Mon		Jer. 7	8	Jer. 8	5				
21 Tus		9	9	10	6				
22 Wed		11	10	12	2 Tim. 1				
23 Thrs	Clock fast 6 7	13	11	14	2				
24 Frid		15	12	16	3				
25 Sat	St. James	Eccles 21	13	Ecclus 22	4				
26 SUN	6 Sunday aft. Trinity	2 Sam. 12	John 14	2 Sam. 19	Titus 1				
27 Mon		Jer. 19	15	Jer. 20	2, 3				
28 Tus	Length of day, 15 34	21	16	22	Philemon				
29 Wed		23	17	24	Heb. 1				
30 Thrs	Day decreased 1 8	25	18	26	2				
31 Frid	Clock fast 6 2	27	19	28	3				

ECLIPSES in 1840.—There will be four Eclipses this year, viz. two of the Sun, and two of the Moon; all *invisible* to the inhabitants of the British Isles.

THE VILLAGE CHURCHMAN.



No. XXXII.]

AUGUST, 1840.

[NEW SERIES.]

ORIGINAL PAPERS.

MEMOIR OF SARAH BERRY.

"It is good for me that I have been afflicted."—*Psalm cix. 71.*

"Blessed are the dead which die in the Lord."—*Rev. xiv. 13.*

(For the Village Churchman.)

At a time when many a town and, alas! many a village and hamlet of once happy and contented England (*merry* England, it used to be called), is distracted by the evil arts of designing men, who, pretending to be the especial friends of the people, are, in truth, their worst enemies—at a time when rebellion and infidelity are spreading themselves far and wide, and every exertion is being made to poison the minds of the artisan and labourer, it is refreshing to turn from scenes of terror and misrule to the yet tranquil spot where no preacher of sedition and immorality has hitherto intruded himself—where, by the people generally, order and sobriety of conduct are still observed—where a kindly feeling continues to subsist between the minister of the blessed Gospel and his flock, between the landowner and his tenants, between the higher and middle class and the honest peasantry who cultivate the soil.

In such a spot, in a pleasant village of one of the fairest and richest of our agricultural districts, has the lot of the writer of the following simple memoir been cast. The village is, upon the whole, as happy and as orderly as it is agreeably situated. We do not pretend to say that it contains *no* bad

characters—no men degraded and ruined by intemperance—no thriftless idle women—no young persons trained up by worthless parents to profligacy. Where is the community free from such characters? But this we do mean to affirm, that “our village” presents, upon the whole, a cheering aspect, both as regards the morals and the bodily comforts of its inhabitants.

Within its boundary are several houses of a superior description, whose occupiers are well inclined to befriend the industrious poor, whether in health or sickness. Not a few of the cottages are well built and truly comfortable; others, though less commodious, are yet *tidy* tenements; whilst a few, it must be confessed, are of a character far less attractive, being old and somewhat out of repair, and affording few conveniences; yet several of these are much sought after, on account of a good plot of garden ground attached to them. Then there are the allotments hard by the unadorned but venerable church, from whose well-kept church-yard, with its many ancient yew-trees, the eye wanders over as pleasing an expanse as finely wooded hill, and extensive down, and well watered vale can offer.

Within the precinct of such a village, though a good many families may be found conducting themselves with propriety, of industrious habits, regular in their attendance at the house of God, and, in short, what may be termed very respectable; and though some may afford pleasing evidence of a greater proficiency in divine knowledge; yet seldom do we meet with a devoted servant of Christ—with one to whom the Saviour is most precious, “the chiefest amongst ten thousand and altogether lovely”—with one who, though as to worldly possessions amongst the poorest, and as to bodily health amongst the most afflicted of God’s creatures, is rich indeed in the consolations the Holy Spirit vouchsafes, and whose soul exults in hope while it patiently awaits the dissolution of its frail earthly tabernacle. Such a Christian, however, there was amongst the inmates of one of the lowliest cottages in the village of K—, when, about three years ago, the compiler of the present memoir, with his family, took up his abode there. We soon heard of Sarah Berry, of her poverty, of her severe and protracted sufferings, and of her patience under them; but it was not till some time had elapsed that we became thoroughly acquainted with the state of her soul—that we could form a just estimate of the strength of her faith, and of her Christian graces.

As in duty bound, for Providence had been bountiful to us, we ministered, in some degree, to her temporal necessities, and my dear partner frequently visited her humble dwelling and conversed with her upon serious subjects; at each succeeding visit her interest in the poor invalid increased; it was, indeed, impossible not to be moved by her unaffected piety—not to be edified by the clearness with which she spoke of heavenly things—not to adore the mercy and loving-kindness of the Lord as they were beautifully manifested in this his hand-maid, whose entire trust was in him.

Sarah Berry was born at K—, in the county of Kent, June 13, 1812. Her father, who was a day labourer, died when she was only seven years old, leaving his widow with a family consisting of eight children, three of them younger than Sarah. This good woman, however, was not one of those persons—too many of whom, we regret to say it, are to be met with amongst our rural population—who through indolence or mistaken kindness allow their children, after they are of an age to go to service or in some way or other to gain an honest livelihood, to linger about home, doing little or nothing for themselves, and contracting habits of idleness which afterwards they find it impossible to shake off. No, she knew full well that “idleness is the root of all evil,” and, accordingly, at the early age of eleven years, little Sarah went to live with a Mrs. S., rather an odd-tempered person, but one who proved a kind mistress to the child, and taught her to read and write. All the education Sarah received appears to have been from Mrs. S., but she was naturally a quick sensible girl, and always desirous of improving herself, so that she learned much more than many young people who have had the advantage of being regular attendants at a school. With Mrs. S. she remained two years and a half, and then entered the family of a respectable tradesman in the town of A—. After a period of somewhat less than two years’ service in A— she was compelled to relinquish her situation in consequence of ill health.

And to return to her mother. With her she remained a short time, and then again obtained a place in her native village, which she was unable to hold for more than a quarter of a year. Thus she was once more returned, quite an invalid, upon the hands of her mother, who, having married again, and having a second family, was wholly unable to maintain her. She was, therefore, taken into the poor-house of A—, where she had gained a settlement by service. In this poor-house

she had many trials to encounter: the work she had to do was beyond her strength, and then it was that the disease which had long been lurking in her frame began to show itself outwardly; her hand was first affected, and afterwards her knee. She, however, recovered to a certain extent, and once more got into service in London; but in less than a year the afflicted girl was a patient in Guy's Hospital, with a knee decidedly diseased, and her general health much impaired. It was in March, 1831, that she was admitted into the hospital, where she experienced the greatest kindness and attention from her medical and other attendants, but the disease of the knee joint it was impossible to cure, and, to preserve her life, she was, in July, obliged to submit to amputation.

Having traced to this point the history of Sarah Berry, let us pause for a moment and reflect upon it; let us enquire what effect her trials produced upon her mind. She was always, as has been before mentioned, a quick sensible girl: persons of a constitution like her's are often remarkable for their intelligence; but, alas, they are not so often remarkable, as she was from her earliest childhood, for being desirous of loving and serving God. We have seen that, from her first going into service, she was a *good* girl; she was a diligent servant whilst she was in the enjoyment of tolerable health; she thankfully received and profited by the kind instructions of her first mistress. After her health failed she shewed a very laudable anxiety not to be burdensome to her mother, or her parish, by resuming service whenever she became a little better; yet, though others pronounced her a good girl, the judgment she passed upon herself was very different. She represented herself as having felt no conviction of her lost estate by nature up to the period when her knee became decidedly diseased. Towards the close of her life, speaking to one who took great interest in her, she expressed herself as follows:—"I exhort all young people to make religion their first concern: it is that only can make the dying bed easy. I have now passed my twenty-seventh year, and I can say with truth, that the last eight years have been the happiest of my life. *The first conviction* I had was when my knee became bad; I saw that I was a great sinner; *I thought that I was lost, that nothing could save me*; I had such doubts and fears as to my being a child of God, that I cannot express the agony of mind which I experienced for a few weeks. Nothing seemed to comfort me till I cried out with Peter, 'Lord, save

or I perish.' I seemed to have an answer almost immediately to my prayer—'Believe in the Lord Jesus Christ, and thou shalt be saved.' I was afterwards so calm and resigned that people were astonished, and wondered what had made this alteration. The whole of the 51st chapter of Isaiah had been an inexpressible comfort to me, and just before my leg was cut off I had wonderful support from above, and I prayed most earnestly that, if it should please the Lord that I should recover, I might live more entirely for his glory."

Thus we perceive the girl—whom, from her childhood, every body who knew her esteemed *good*—at one time, (and be it observed, not for a day, or a week, but for several weeks) filled with apprehension as to her eternal state, almost sinking into despair of her salvation; and after her earnest prayers for divine assistance had been graciously answered, and that peace of God which passeth all understanding had taken possession of her heart, she was more humble than before. To have called her *good*, far from gratifying her, would have wounded her contrite spirit. To the Christian, the nearer he approaches the Redeemer—the closer his communion with him, the more wonderful must that love appear which prompted the Holy One and the Just to die for fallen man, and the more heinous and humiliating those sins which, to reconcile man to God, required so vast a sacrifice.

The first of July, 1831, was a day of heavy trial to poor Sarah. On that day the diseased limb was removed by Mr. K., of whose humane attentions, as well as of those she experienced from Mr. D., under whose care as dresser she was after the operation, she always spoke in the most grateful terms. The kindness of these gentlemen was not confined to their suffering patient; it was extended also to her mother, who went to London, and was permitted to remain with her at the hospital for nearly a fortnight. Sarah found another most kind friend in a charitable lady, who not only aided her herself, but interested other ladies on her behalf, and these friends never forgot her. Here we have a beautiful illustration of the truth of those consoling assurances, that "the righteous are never forsaken"—that "the Lord forsaketh not his saints." In the midst of the great city of London, in a hospital, among strangers, this poor servant of Christ found favour; she received not merely the ordinary care and attention which, in our institutions for the relief of the sick poor throughout the land, are extended to all alike, but she excited

unusual interest by her meekness, and patience, and piety. Had Sarah been ever so fretful and impatient, she would still have been treated with kindness; her medical attendants and nurses would have done their duty by her; but she never would have made the friends she did—no benevolent ladies would have remembered and assisted her after her return home; indeed, had she been fretful and impatient, she might never more have seen her native village—she might never have been in a condition to undergo the operation, but might have sunk under the disease of the knee joint, or the operation might not have proved successful.

There can be little doubt but that the patient's Christian calmness and resignation contributed materially to her recovery from what she underwent at the hospital, as well as to the prolongation of her life for several years after. When she had been a twelvemonth, within a few days, at Guy's hospital, she was brought back to K—, and under the lowly roof of her step-father she found an asylum. To maintain her was out of his power, for he had several young children, and nothing but his daily labour to depend upon; but he did what he could—he gave her a home, and treated her as kindly as if she had been his own daughter. It is to be remembered that he was under no legal obligation to assist, in any way, his wife's child by a former husband;* he might have thrown the poor girl entirely upon the parish where she had gained a settlement by service; he might have urged the want of accommodation in his cottage, the constant attention her state of health required, and various other excuses, for declining to receive her into his family; but he did nothing of the sort—he welcomed her cheerfully, and aided by a small weekly allowance from her parish, and the kindness of private friends (one of whom, the lady before mentioned as having been good to her while in the hospital, sent her from time to time little articles to dispose of, such as needles, pins, tape, and cotton, by which she gained a few shillings)† she remained an inmate of her step-father's dwelling for the rest of her days, excepting only a short period when she lived with a married sister, which she was induced to do, partly because her mother was

* Even under the Poor Law Amendment Act he would not have been liable, for Sarah's age far exceeded sixteen.—*See Poor Law Amendment Act, sec. 57.*

† The present she valued most was a Bible, sent her by a friend of the lady above-mentioned.

then labouring under illness, which incapacitated her from rendering Sarah the assistance her infirmities required, but partly also with the view of helping her sister out of her little gains. She hoped, moreover, that it might have pleased the Lord to have blessed her humble endeavours to withdraw her brother-in-law from a course of vicious indulgence to which he had long abandoned himself. This unhappy man was gifted with good abilities; he was brought up to the business of a clock-maker, and having a considerable turn for mechanics he might have obtained a respectable living, but he unfortunately became contaminated in early life by evil example beneath the paternal roof. The child was trained up in the way he should *not* go, and no marvel if the man did not depart from it. He became a confirmed drunkard, and, of course, a creature completely selfish, morose, and, not unfrequently, brutal, towards his uncomplaining wife, though he never, it was observed, exhibited any violence towards his children. Of them, indeed, he was fond in his way; and in his intervals of sobriety, which sometimes lasted for several days, he would teach them to read, and to sing hymns, accompanying their voices on a violin he had himself constructed. But his brighter days were "few and far between;" the delight his family experienced when he staid quietly and good-humouredly at home—the artless yet eloquent expression of his little ones, on one of these occasions, "Oh father, if you would always be so, how happy we should be," all was quickly forgotten. No sooner did he get abroad and receive money for work done, than he again yielded to temptation. He would be absent for days together, leaving his family destitute of food or firing; and when his earnings were all gone he would return, violent from actual intoxication, or sullen and wretched from the after effects of strong drink. It was in vain the worthy minister of the parish, and others, who sincerely wished to befriend him, remonstrated with him upon the sinfulness and cruelty of his conduct. One while he would take their well meant advice extremely ill; at other times he would acknowledge his errors, and confess he was always more comfortable in body as well as mind when he abstained from liquor, and make strong protestations he would reform; but the habit of intemperance had become inveterate, and what man, trusting merely in his own strength, ever shook off a rooted bad habit? No wonder if his resolutions were as quickly forgotten as they were hastily formed. No wonder that, as he sought not counsel of the Lord in prayer, they were "as the morning

cloud, and as the early dew th t goeth away."* In this unhappy family Sarah continued not very long, but yet longer than was consistent with her comfort or her health; at last she was compelled, by the obstinate misconduct of her brother-in-law, to return once more to her mother. She ceased not, however, to offer up fervent prayers for the unfortunate victim of intemperance, nor did she fail to exhort him in the true spirit of Christian charity whenever he visited her cottage, as occasionally he did, conscience-smitten and desolate in mind.

Seven years were added to Sarah's life after she quitted Guy's Hospital. Seven years of great bodily suffering, but years, nevertheless, of spiritual health. Her peace of mind was delightful, and it is to be hoped that the beauty of her example was not wholly lost upon her neighbours. The Lord was her supporter; he made all her bed in her sickness; in his precious promises she entirely relied, and she could feel the full consolation of that assurance—"Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee" (Isa. xxvi. 3).

(To be concluded in our next Number.)

THE FIRST WORDS OF MY CHILD; OR, MY EVENING WALK.

(For the Village Churchman.)

It was evening: the sun was setting and I turned towards the churchyard to enjoy the glorious sky, and to look at the graves of two of my poor people, who, after much suffering in body, and a constant struggle with the world, the flesh, and the devil, had at last entered into rest. The sight of the tender mother on her dying bed, her three lovely children, one scarcely a year old, all passed before me; but she was gone—gone, we hope, to the Saviour she loved and trusted. I thought of the employment of her happy spirit, but I was painfully called to attend to other sounds, for what did I hear?—two little children, one five, the other three, sat playing together. What think you was their play? Reader,

* The unfortunate man above alluded to, fell a victim to his destructive propensity, Sept. 29, 1839, just a month after the death of Sarah. In his last and fatal illness he was a deplorable spectacle. His powers of digestion were gone; nothing could he retain; and his intellect was sadly shattered.

it appeared to be who could *swear* the fastest ! They stopped when I looked at them—they knew that they were *guilty* ; these little children had a conscience. I took these children to their parents, but, oh ! it was a father's lips that first taught them to swear !! Yes, their fearful language was but the re-echo of a father's words. Are you, my friend, a father ? Has your child ever heard you swear ? Is it the word which often finishes a sentence ? Must the thousand little trials of every day provoke you to desire damnation to come down upon your own head ?

“ Stop, poor sinner, stop and think,
Before you further go.”

Perhaps you have already brought down that worst of all evils to a parent's heart—a thankless child, whose breath is spent in cursing and swearing. Can you teach your babes no other words ? Do you know nothing of a Saviour's love ? Has he never granted you one prayer ? Can you teach them, after your work is done, no Bible stories ? Can you not ask God to give you his good Spirit, that you may learn to “ keep your own tongues from evil speaking,” and give you firmness to correct your children before it be too late ? Listen to the prayer of a Sunday-school teacher—“ If you do not help us, our work will indeed be in vain.” I often see a melting heart at school, and if you would encourage these strivings of God's Spirit, there would not be such bitter sorrow in store for you ; the poor weary mother would not say—“ My girls are too much for me ;” nor would the father have to acknowledge that “ he cannot manage his boys.”

When you lie where that poor dying mother lay, and your past life is looked over, you will ask yourself how you have brought up these children ? God grant that you may be able to say, “ I have taught them to fear God, and to love my Redeemer.” With the most constant watchfulness our short comings will be great and grievous. One word more : Do you believe that there is a great and coming day when each family must stand before God ? Every idle word must then be brought to your remembrance. Does no feeling awaken in your stony heart, when you think that these dear children, for whom you have eaten the bread of carefulness many a long year, are, through your neglect, placed on the left hand of Him who died to save you ?

ARNOLD.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. VIII.

ON THE ADVANTAGES OF AN ESTABLISHED LITURGY.

INDEPENDENTLY of the benefit we possess in being able to try the doctrines we may hear by those we find recorded as the foundations of the Established Church of England, it appears to me that her members have another decided advantage in their congregational addresses, over those who dissent from our communion, in the order and regularity of the ritual. *Forms of prayer* have been in use from the earliest ages of Christianity, and how are they to be avoided if the worship is to be congregational—not confined to the minister alone, but divided between him and the people. How can numbers unite, at the same moment, in the same words of prayer or praise, unless the words they are to utter are previously ascertained? Some assert, that by frequent repetition we cease to regard the meaning of the words we hear or utter; but if this remark were strictly true, it must also apply to the Bible itself: to that most holy book we are commanded that none shall add; and from its blessed contents none shall take away. The language of the Bible has remained the same for three centuries; do we, then, cease to regard its meaning, or does it not, on every re-perusal, appear clothed with fresh beauty, majesty, and interest? All the prayers of our Church breathe its spirit—many express its very language; and it argues but poorly for the devotional spirit of those who acknowledge that they grow weary of confessions, thanksgivings, and aspirations after holiness, couched as these are in the words of inspiration itself. I am persuaded that many will agree with the writer, who feels that the expressions she has uttered from childhood are linked to her heart by the ties of memory and love, and that, as years increase, so does her attachment to that Church who admitted her to its privileges by infant baptism, whose services hallowed the dearest of earthly ties, and whose ritual has spoken comfort at the grave of departed friends.

In addition to a daily service, we have a regular yearly circle of Sunday collects, with their appropriate epistle and gospel. By these we are guided to that especial tenet of faith or practice to which, as the Sundays recur, the Church of England directs the attention of her members, and thus the devoted Churchman may in some measure prepare himself for

the public services in which he is to engage. He knows that the true "preparation of the heart in man" is from the Lord, but God works by means; nor can any be more conducive to this end than a prayerful study of His Holy Word, rendered the more careful when devoted to some explicit object; and thus the mind is prepared to "embrace and hold fast" the doctrinal truth or practical precept which the collect or the other peculiar service for the day exhibits.

If such be the advantage accruing to the congregation from a regular succession of religious services, how much it must tend to lighten the labours and anxieties of a minister! If, more especially on those festivals when the Church leads her members to consider the various points of doctrine which are the bulwarks of her faith, a minister feels assured that his people have prepared themselves by reflection and prayer, he will be encouraged to hope that the fallow ground is in some measure broken up, and rendered more fit to receive that good seed, which, sown in prayer and watered by the dew of God's blessing, may spring up with abundant increase.

While the cry of those who follow the guidance of novelty or variety seems always to be, "who will show us" any "new thing;" let the children of the Church of England be mindful to ask for the "old paths," and as carefully to follow them. New modes of worship have sprung up on all sides of those venerable fabrics where our forefathers assembled to offer to God their praise and prayer; but the words they used are still preserved to us in our beautiful and holy ritual. A service can scarcely be termed "congregational," where (though many hearts unite) but one voice ascends to heaven, or at the conclusion of a long and sometimes a single prayer, one "amen" is alone returned. Many parts of our service are divided equally between the minister and people; the remainder of it is broken into short petitions: at the end of *each* we are warned, that prayer can only be acceptable to God when offered "through Jesus Christ our Saviour," and then, "the people are to say, amen." Let me remind my fellow villagers, that the service is not deputed to the minister and clerk; the people have their share to fulfil: if they omit to repeat the responses "in an audible voice," and to join in every petition by their assenting "amen," they are not fulfilling the directions of their prayer-book, nor carrying out the intentions of the pious and venerable men who framed and arranged our liturgy.

Papplerwick.

• META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. VIII.

THE CHURCH PASTORAL AID SOCIETY.

It has sometimes been said, by ignorant Dissenters and by thoughtless Churchmen, that the Dissenters raise more money in charity than Churchmen do. This is not the fact. The contrary is the case. If we take a view of any sect of the Dissenters, we readily grant that it may make a large collection for a *few particular* objects; and this is considered a proof of great liberality. To these *few* objects all their efforts are limited. But survey the *many multiplied* charities of the Church of England, and what an aggregate amount will be ascertained? It will be a very large sum, far beyond what you will find in any other body, in proportion to the wealth and number of the donors. We have already taken notice of six of the Church societies; let us now proceed to a consideration of another very interesting society, in connection with the Church.

If the Church of England be a national Church, as well as a branch of the universal Church of Christ, it surely was the duty of the nation, as such, to provide churches and ministers for the instruction of the people, so that every individual might claim, as his birthright, the benefits of the Christian ministry. But this obvious duty was awfully neglected. In towns where the population some years ago could be easily accommodated in one parish-church, and be superintended by one or two clergymen, there has been such a vast increase of people that the existing churches and ministers could not provide for their wants. The evil was felt and deplored, but very little was done to remedy it. At length it pleased "God, from whom all good counsels and just works do proceed," to put it into the hearts of Churchmen to establish "the Church Pastoral Aid Society," for the purpose of providing salaries for an additional number of clergymen and lay assistants.

The fifth annual meeting was held in Exeter Hall, in London, May 12, 1840, and the income of the year was 16,176*l.* 6*s.* 10*d.* During the past official year, the Society has made grants to seventy-six incumbents, in charge of 534,800 souls, in order to provide stipends for ninety-seven clergymen, and nine lay assistants, at a charge, when all the appointments shall be made by the incumbents, of 8,612*l.* per annum, besides nine grants, amounting in the whole to 470*l.* towards the building, purchase, or fitting up nine chapels or

rooms, to be licensed for public worship, in places where local resources for these purposes were exhausted.

The existing grants of the Society are in aid of two hundred and seventy incumbents, having under their direct ministerial care, an aggregate population of nearly two millions, or each, on an average of more than 7,000 souls, whilst the average amount of their income is only 161*l.*; and one hundred and thirty-four of these incumbents are without parsonage-houses. Before the grants of the Society, there were only three hundred and two clergymen for this population : now they are nearly doubled. The grants are for two hundred and eighty-five clergymen, and thirty-eight lay assistants. There have been ninety-four rooms licensed for public worship.

Thus, it appears that the Society has been the means of enlarging the sphere of the operations of the Church. But, as there are many very populous districts yet in great want of aid, and which the Society cannot supply for want of funds, we appeal to the judgment and feelings of our readers in behalf of such an institution. What can we do to supply funds for this and other societies? I will throw out a hint for their serious and devout consideration. Taking the number of parishes in England and Wales at 10,000, and supposing that there are, on an average, in each parish one hundred persons who can spare for the different societies five shillings annually; and supposing the sum of money thus raised to be divided among twelve Church societies, there would be 208,333*l.* 4*s.* for each. What an amazing source of good would such a sum be to the Church Pastoral Aid Society! Thus, its income would be more than twelve times as large, by which it could employ nearly four thousand additional assistants.

Fellow Christians! Is it our duty to show our love to our Redeemer, who manifested his love so wonderfully to us? You will admit that it is our duty. Then the question is, how are we to show it? It is by proofs of our love to men. Consider, oh! consider that our Lord has taught us that He, in the great day of judgment, will make this love to others the rule by which he will regulate his proceedings. (See Matt. xxv.) If works of mercy to the bodies of men will be of such moment, what will works of mercy to the souls of men be thought of in that day? If we ought to do all in our power to do good, surely we are yet scarcely awake to a sense of our duty towards our perishing brethren, either at home or abroad!

There are ten bishops as vice-patrons of the Society, and five noblemen. Lord Ashley, M.P., is the president. The committee consists of the clergy and many influential laymen. The Society's office, in London, is at the Temple Chambers, Falcon-court, Fleet-street. Any clergyman in the country can give further information respecting its proceedings.

June 18, 1840.

W. M.

THE BIBLE.

EXODUS.

THIS book is called *Exodus*, which signifies *going out*, because it relates the history of the Israelites' *departure from Egypt*. It is a narrative of the transactions of about one hundred and forty-five years, from the death of Joseph, A.M. 2369, to the erection of the tabernacle in 2514. Its author is Moses. An old writer has styled it "*the sacred rule of law and justice*." The 10th chapter of the 1st of Corinthians furnishes a practical improvement of many events in this book. Here is contained the covenant of the Mosaic law, distinct from the covenant made with Abraham (Gal. iii. 17). Christ was prefigured by the rock that followed Israel and the manna which fed them, and he was the angel who conducted them. Moses was a type of Christ as a *lawgiver, mediator, deliverer, and intercessor*; as the *head of the Church*; as the *guide and saviour* of Israel. The study of the mediation of Moses will greatly help us to understand the mediation of Jesus.

This book may be divided into *four parts* :—

Part I. An account of the oppression of the Israelites, and the transactions previous to their departure out of Egypt (i-xi.)

II. The narrative of the Exodus or departure of the Israelites (xii, xiii.)

III. Transactions subsequent to their Exodus (xiv-xviii.)

IV. The promulgation of the Law on Mount Sinai (xix-xl.)

In this book there are many passages to which reference is made in the New Testament :—

Exod. ii. 2; Heb. xi. 33.

ii. 11; — xi. 24.

Acts vii. 24.

iii. 2; — vii. 30.

xii. 7; Heb. xi. 28.

xiv. 22; 1 Cor. x. 2.

Heb. xi. 29.

xvi. 15; John vi. 31. 49.

Exod. xvi. 15; 1 Cor. x. 3.

xvii. 6; — 4.

xix. 6; 1 Pet. ii. 9.

— 12; Heb. xii. 18.

xxiv. 8; — ix. 19, 20.

xxvi. 35; — ix. 2.

xxxiii. 6; 1 Cor. x. 7

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

THE LITANY.—IV. SUPPLICATION. (PART I.)

THE following part of this Litany we call the *Supplications*, which were collected and put into this form when the barbarous nations first began to overrun the empire about 600 years after Christ: but considering the troubles of the Church militant, and the many enemies it always hath in this world, this part of the Litany is no less suitable than the former at all times whatsoever.

We begin with the Lord's Prayer, of which we have spoken before, and of which we only observe at present, that it was a form which the ancients annexed to every office.

After this we proceed to beg deliverance from our troubles, and knowing that "*the wages of sin is death*," we plead for *mercy*, and that we may not be punished *according* to our sins, nor rewarded *after* our iniquities. The word *after* is a word which, in old times, meant *according to*.

The priest then, on behalf of the people, prays against persecution, which prayer is not concluded with *Amen*, but with the supplication, "*O Lord, arise*," &c. Whilst the people are praying thus earnestly, the priest, to quicken their faith by another divine sentence (Ps. xlv. 1.), commemorates the great troubles, adversities, and persecutions, which God hath delivered his Church from in all ages; and since he is the same Lord, and we have the same occasion, this is laid down as the ground of our future hope.

As the people had before prayed that God would *arise and help us*, not for any worthiness of ourselves, but *for his name's sake, that he might make his power to be known* (Ps. cvi. 8.), so now they are instructed to pray "*O Lord, arise, help us, and deliver us for thine honour*."

To this is added the Doxology, in imitation of David, who would often, in the very midst of his complaints, out of a firm persuasion that God would hear him, suddenly break out into an act of praise. (See Ps. vi. 8. and xxii. 22, &c.)

NOTICES OF BOOKS.

Lectures on Socialism, delivered in the Parish Church, Bradford, Yorkshire. By the Rev. W. Scoresby, D.D., Vicar. 8vo. pp. 52. London: James Nisbet. 1840.

WE hail with pleasure the appearance of these Lectures on Socialism. They are replete with sound logic and Scriptural argument; and are calculated to overturn the flimsy sophistries which are in the present day put forth to beguile the unwary. We wish that they may have an extensive circulation, feeling assured that the perusal is calculated to add to the number of those who have already, through their instrumentality, been led to see the errors of a system, which is alike opposed to every principle of sound philosophy and every dictate of revealed truth.

THE LIFE OF MR. RICHARD HOOKER.

(Concluded from page 139.)

ABOUT the year 1600, and of his age forty-six, he fell into a long and sharp sickness, occasioned by a cold taken in his passage by water betwixt London and Gravesend, from the malignity of which he never recovered.

About a month before his death, this good man, that never knew, or at least never considered, the pleasures of the palate, became first to lose his appetite, and then to have an aversion to all food, inasmuch, that he seemed to live some intermitted weeks by the smell of meat only, and yet still studied and writ. And now his guardian angel seemed to foretell him that the day of his dissolution drew near, for which his vigorous soul appeared to thirst.

In this time of his sickness, and not many days before his death, his house was robbed; of which he having notice, his question was, "Are my books and written papers safe?" and being answered that they were, his reply was, "Then it matters not, for no other loss can trouble me."

About one day before his death, Dr. Saravia, who knew the very secrets of his soul, (for they were supposed to be confessors to one another) came to him, and after a conference of the benefits, the necessity, and safety of the Church's absolution, it was resolved the Doctor should give him both that and the sacrament the day following; to which end the

Doctor came, and after a short retirement and privacy, they two returned to the company, and then the Doctor gave him and some of those friends which were with him, the blessed sacrament of the body and blood of our Jesus: which being performed, the Doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long, for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him; yet, after some amendment, left him at night, with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse, which gave the Doctor occasion to inquire his present thoughts; to which he replied—"That he was meditating the number and nature of angels, and their blessed obedience and order, without which, peace could not be in heaven; and oh, that it might be so on earth." After which words, he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort against the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by his grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him and to all men, yet, if thou, oh Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners; and since I owe thee a death, Lord let it not be terrible, and then take thine own time, I submit to it! Let not mine, oh Lord, but let thy will be done!"—with which expression he fell into a dangerous slumber; dangerous as to his recovery, yet recover he did, but it was to speak only these few words:—"Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and from that blessed assurance I feel that inward joy, which this world can neither give nor take from me; my conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service, but cannot hope it, for my days are past as a shadow that returns not." More he would have spoken, but his spirits failed him, and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep; and now he seems to rest, like Lazarus, in Abraham's bosom. Let me

here draw his curtain, till with the most glorious company of the patriarchs and apostles, the most noble army of martyrs and confessors, this most learned, most humble, holy man, shall also awake to receive an eternal tranquillity, and with it a greater degree of glory than common Christians shall be made partakers of.

In the mean time, bless, O Lord, Lord bless his brethren, the clergy of this nation, with effectual endeavours to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation; for these will bring peace at the last. And, Lord, let his most excellent writings be blest with what he designed when he undertook them, which was "Glory to thee, O God, on high, peace in thy Church, and good-will to mankind!" Amen, Amen.

IZAAC WALTON.

THE HISTORY OF MR. FANTOM.

(Continued from page 276—Vol. 2.)

SOME weeks after this, a letter was brought to Mr. Fantom from his late servant William, who had been turned away for drunkenness, as related in the former part of his history, and who had also robbed his master of some wine and some spoons. Mr. Fantom, glancing his eye over the letter, said, "It is dated from Chelmsford gaol; that rascal has got into prison. I am glad of it with all my heart; it is the fittest place for such scoundrels. I hope he will be sent to Botany Bay, if not hanged."—"O, ho! my good friend," said Trueman, "then I find that, in abolishing all prisons, you would just let one stand for the accommodation of those who should rob you." Mr. Fantom drily observed that he was not fond of jokes, and proceeded to read the letter. It expressed an earnest wish that his late master would condescend to pay him one visit in his dark and doleful abode, as he wished to say a few words to him before the dreadful sentence of the law, which had already been pronounced, should be executed.

"Let us go and see the poor fellow," said Trueman; "it is but a morning's ride. If he is really so near his end, it would be cruel to refuse him."—"Not I, truly," said Fantom; "he deserves nothing at my hands but the halter he is likely to meet with. Such port is not to be had for money, and the spoons are part of my new dozen." "As to the wine," said Trueman, "I am afraid you must give that up; but the only way to get any tidings of the spoons, is to go and hear what

he has to say : I have no doubt but he will make such a confession as may be very useful to others, which you know is one grand advantage of punishments ; and besides, we may afford him some little comfort."—"As to comfort, he deserves none from me," said Fantom ; "and as to his confessions, they can be of no use to me, but as they give me a chance of getting my spoons ; so I don't much care if I do take a ride with you."

When they came to the prison, Mr. Trueman's tender heart sunk within him. He deplored the corrupt nature of man, which makes such rigorous confinement needful, not merely for the punishment of the offender, but for the safety of society. Fantom, from mere trick and habit, was just preparing a speech on general benevolence, the oppressiveness of government, and the cruelty of imprisonment, 'till the recollection of his old port and his new spoons cooled his ardour, and he went on without saying a word. When they reached the cell where the unhappy William was confined, they stopped at the door. The poor wretch had thrown himself on the ground, as well as his chains would give him leave. He groaned piteously, and was so swallowed up with a sense of his own miseries, that he neither heard the door open nor saw the gentlemen. He was attempting to pray, but in an agony which made his words hardly intelligible. Thus much they could make out : "God be merciful to me, a sinner—the chief of sinners !" Then suddenly attempting to start up, but prevented by his irons, he roared out—"O God ! thou canst *not* be merciful to me, for I have denied thee ; I have ridiculed my Saviour who died for me ; I have derided his word ; I have resisted his spirit ; I have laughed at that heaven which is shut against me ; I have denied those torments which await me. To-morrow ! to-morrow ! O for a longer space for repentance ! O for a short reprieve from hell !" Mr. Trueman wept so loud, that it drew the attention of the criminal, who lifted up his eyes, and cast on his late master a look so dreadful, that Fantom wished, for a moment, that he had given up all hopes of the spoons, rather than have exposed himself to such a scene. At length the poor wretch said, in a voice that would have melted a heart of stone, "Oh, sir, are you there ? I did wish to see you before my dreadful sentence is put in execution. Oh, sir ! to-morrow ! to-morrow ! But I have a confession to make to you." This revived Mr. Fantom, who again ventured to glance a hope at the spoons. "Sir," said William,

"I could not die without making my confession."—"Aye, and restitution too, I hope," replied Fantom. "Where are my spoons?"—"Sir, they are gone with the rest of my wretched booty. But oh, sir! those spoons make so petty an article in my black account, that I hardly think of them. Murder! sir, murder is the crime for which I am justly doomed to die. Oh, sir, who can abide the anger of an offended God? Who can dwell with everlasting burnings?" As this was a question which even a philosopher could not answer, Mr. Fantom was going to steal off, especially as he now gave up all hopes of the spoons; but William called him back.—"Stay, sir, stay, I conjure you, as you will answer it at the bar of God. You are the cause of my being about to suffer a shameful death. Yes, sir, you made me a drunkard, a rebel, a thief, and a murderer."—"How dare you, William," cried Mr. Fantom, with great emotion, "accuse me of being the cause of such horrid crimes?"—"Sir," answered the criminal, "from you I learnt the principles which lead to those crimes. By the grace of God I should never have fallen into sins deserving of the gallows, if I had not often overheard you say there was no hereafter, no judgment, no future reckoning. Oh, sir! there is a hell—dreadful, inconceivable, eternal!" [Here, through the excess of anguish, the poor fellow fainted away.] Mr. Fantom, who did not at all relish this scene, said to his friend, "Well, sir, we will go, if you please; for you see there is nothing to be done."

"Sir," replied Mr. Trueman, mournfully, "you may go, if you please, but I shall stay, for I see there is a great deal to be done."—"What," rejoined the other, "do you think it possible his life can be saved?"—"No, indeed," said Trueman, "but I hope it is possible his soul may be saved."—"I don't understand these things," said Fantom, making towards the door.—"Nor I neither," said Trueman; "but, as a fellow-sinner, I am bound to do what I can for this poor fellow. Do you go home, Mr. Fantom, and finish your treatise on universal benevolence, the rights of the people, and the blessed effects of philosophy: and harkee, be sure you let the frontispiece of your book represent *William on the gibbet*; that will be what our parson calls a PRACTICAL ILLUSTRATION. You know I hate theories; this is *realizing*—this is PHILOSOPHY made easy to the meanest capacity."

Mr. Fantom sneaked off to finish his work at home, and Mr. Trueman staid to finish his in the prison. He passed

the night with the wretched convict ; he prayed with him and for him, and read to him the penitential Psalms, and some portions of the Gospel. But he was too humble and too prudent a man to venture out of his depth, by arguments and consolations which he was not warranted to use ; this he left to the minister : but he pressed on William the great duty of making the only amends now in his power to those whom he had led astray.

(*To be continued.*)

MISCELLANEA.

WHAT is the shining of the true Church ? Doth not a Church then shine, when Church-service is raised from a decent and primitive simplicity, and decorated with pompous ceremonies, with rich furniture, and gaudy vestments ? Is not the Church then beautiful ? Yes, indeed ; but all the question is, whether this be the proper genuine beauty or no—whether this be not strange fire, as the fire that Aaron's sons used which became vain, and was taken as strange fire ? Methinks it cannot be better decided than to refer it to St. John, in his book of the Revelations. We find there the descriptions of two several women, the one riding in state, arrayed in purple, decked with gold and precious stones and pearl (Rev. xvii. 3.) ; the other in rich attire too, but of another kind (chap. xii.), clothed with the sun, and a crown of twelve stars on her head. The other's decorement was all earthly, this woman's is all celestial : what need she borrow light and beauty from precious stones, that is clothed with the sun, and crowned with stars ? She wears no sublunary ornaments, but which is more noble, she treads upon them—the moon is under her feet. Now, if you know, as you do all without doubt, which of these two is the spouse of Christ, you can easily resolve the question. The truth is, those things seem to deck religion, but they undo it. Observe when they are most used, and we shall find little or no substance of devotion under them, as we see in that apostate Church of Rome. This painting is dishonourable for Christ's spouse ; and, besides, it spoils her natural complexion. The superstitious use of torches and lights in the church by day, is a kind of shining, but surely not commanded here. No, it is an affront done both to the sun in the heaven, and to the Sun of Righteousness in the Church.—*Archbishop Leighton.*

CHRISTIAN NAMES.—Signification of some of the usual

Christian names :—Anna (derived from Hebrew) gracious ; Adelaide (German) a princess ; Arnold (German) a maintainer of honour ; Blanche (French) fair ; Charles (German) noble spirited ; Catherine (Greek) pure and cold ; Clara (Latin) clear and bright ; Caroline (Latin) noble minded ; Emma (German) a nurse ; Eliza (Hebrew) a vow ; Edward (Saxon) happy keeper ; Edwin (Saxon) happy conqueror ; Edmond (Saxon) happy peace ; Frederick (German) rich and peaceful ; Francis (German) free ; Felix (Latin) happy ; George (Greek) a farmer ; Gertrude (German) all truth ; Henry (German) a rich lord ; Isabella (Spanish) of a bright brown colour ; Margaret (German) a pearl ; Mary (Hebrew) a drop of salt water ; Martha (Hebrew) bitterness ; Rebecca (Hebrew) fat ; Robert (German) famous in council ; Sophia (Greek) wisdom ; Susan (Hebrew) a lily ; Thomas (Hebrew) a twin ; Virginia (Latin) a maiden.

TREASURY.

“ Our believing that Christ will save us, if we believe in him, though preparatory to faith, is not faith itself ; for we believe as much concerning others, viz., that Christ will save them, if they believe in him. The diseased woman said within herself, ‘ If I may but touch his garment, I shall be whole ’ (Matt. xi. 21). She stopt not here, however, but came behind him, and actually touched the hem of his garment. Had she not touched, she had not been made whole. She believed, in order to a believing touch. In like manner, it is not sufficient that I believe that I shall be saved if I believe in Christ : no, I must go forward, and actually confide in him, rest upon him, and commit my all unto him ; trusting that in the event I shall not be disappointed, nor of consequence ashamed.”—*Bell's Notes to his Translation of Witsii Animadversiones Irenicæ.*

“ My counsel is that you come out and leave the multitude, and let Christ have your company ; let them take clay and this present world who love it ; Christ is a more worthy and noble portion : blessed are they who get him.”—*Rutherford.*

“ The Lord's Christ is the soul's joy, support, and confidence, in all states and conditions ; riches in poverty. comfort in trouble, ease in pain, health in sickness, life in death.”—*Rev. Th. Adam.*

"To comprehend the breadth and length, and depth and height, of the love of Christ, we must first take the dimensions of our own sin."—*Rev. Th. Adam.*

"I know so much of Christ as not to be afraid to look my sins in the face."—*Rev. Th. Adam.*

POETRY.

THOUGHTS

SUGGESTED ON READING THE "CHURCH OF OUR FOREFATHERS,"
IN "THE VILLAGE CHURCHMAN" FOR APRIL.

THE Church of our Fathers ! those words to my heart
A volume of pleasing remembrance impart ;
And England most truly may now be called blest,
Since under its shadow her children may rest.

Yes ! e'en in our island where darkness once dwelt,
The power of the glorious gospel is felt ;
And "the Isle of the West," in beauty has grown,
Since this light on its heathenish darkness has shone.

And martyrs have witnessed, and suffered, and died,
Because round its standard they loved to abide ;
And though all the armies of hell sought its fall,
It has triumphed and conquered superior to all.

It is built on a firm and immovable rock,
And the strength it possesses the tempests can mock ;
For Christ is its fulness, its glorious Head,
And under his guidance its armies are led.

And shall we desert thee, and fly from thy side,
When trial and danger may seem to betide ?
Oh no ! let us follow thy precepts still more,
And seek to cling closer than ever before.

The Church of our Fathers ! has twined round my heart,
And from its loved shadow I seek not to part ;
And my dwelling shall be, 'till I'm laid 'neath the sod,
The Church of my Fathers ! the Church of my God !

S. P.

VILLAGE CHURCHMAN'S MONTHLY ALMANAC.

AUGUST, XXXI. DAYS.										
5th	MOON, First Quarter ..	5h. 14m. morn.	SUN rises 4 26		sets 7 34					
13th	Full	7h. 15m. morn.	— do. 4 40		do. 7 20					
20th	Last Quarter	0h. 17m. aft.	— do. 4 52		do. 7 8					
27th	New	6h. 44m. morn.	— do. 5 5		do. 6 55					
		MORNING LESSONS.				EVENING LESSONS.				
1 Sat	Lam. Day. Bat. of Nile	Jer. 29	John 20	Jer. 30	Heb. 4					
2 SUN	7 Sunday aft. Trinity	2 Sam. 21	John 21	2 Sam. 24	Heb. 5					
3 Mon	Clock fast 5 27	Jer. 33	Acts 1	Jer. 34	6					
4 Tus		35	2	36	7					
5 Wed		37	3	38	8					
6 Thrs		39	4	40	9					
7 Frid		41	5	42	10					
8 Sat		43	6	44	11					
9 SUN		8 Sunday aft. Trinity	1 Kings 13	Acts 7	1 Kings 17	Heb. 12				
10 Mon		Dog Days end	Jer. 48	8	Jer. 49	13				
11 Tus	50		9	51	Jam. 1					
12 Wed	55		10	Lam. 1	2					
13 Thrs	Old Lammas Day		Lam. 2	11	3	3				
14 Frid	4		12	5	4					
15 Sat	Clock fast 4 10	Ezek. 2	13	Ezek. 3	5					
16 SUN	9 Sunday aft. Trinity	1 Kings 18	Acts 14	1 Kings 19	1 Pet. 1					
17 Mon	Length of day 14 24	Ezek. 13	15	Ezek. 14	2					
18 Tus		18	16	33	3					
19 Wed		34	17	Daniel 1	4					
20 Thrs		Daniel 2	18	3	5					
21 Frid		Clock fast 2 51	4	19	52	2 Pet. 1				
22 Sat		6	20	7	2					
23 SUN		10 Sunday aft. Trinity	1 Kgs. 21	Acts 21	1 Kings 22	2 Pet. 3				
24 Mon	St. Bartholomew	Ecclus 24	22	Ecclus 29	1 John 1					
25 Tus	Clock fast 0 41	Dan. 10	23	Dan. 11	2					
26 Wed		12	24	Hosea 1	3					
27 Thrs		Hos. 2, 3	25	4	4					
28 Frid		5, 6	26	7	5					
29 Sat		8	27	92	John 3					
30 SUN		11 Sunday aft. Trinity	2 Kings 5	Acts 28	2 Kings 9	Jude				
31 Mon	Day decreased 3 0	Hosea 12	Mat. 1	Hosea 13	Rom. 1					

Winter Quarter begins Dec. 22, 1839, at 22 min. 21 secs. after 11 in the morning.

Spring Quarter begins March 20, 1840, at 40 min. 38 secs. in the afternoon.

Summer Quarter begins June 21, —, at 47 min. 54 secs. after 9 in the morning.

Autumn Quarter begins Sept. 22, —, at 52 min. 22 secs. after 11 in the afternoon.

THE VILLAGE CHURCHMAN.



No. XXXIII.] SEPTEMBER, 1840. [NEW SERIES.

ORIGINAL PAPERS.

MEMOIR OF SARAH BERRY.

(Concluded from page 176.)

For more than a year before she died Sarah was confined to her bed, and, for the last two months of her existence, there was an immense discharge from the hip of the affected side. Her pains were often intense, as the changes of her countenance sufficiently proved; yet she never uttered one word of complaint—never was impatient towards those who tended her. Worn down with anguish of body; scarcely able to obtain, even with the aid of opiates, an hour's refreshing sleep; unable to alter her position in bed—and what a trial that is, who that has suffered under severe illness does not know?—she was still the same meek child of God. When her pains were less severe, the expression of her countenance was quite heavenly.

For above a fortnight previous to her dissolution that event was hourly expected by herself and all around her. It was wonderful to behold the immortal spirit lingering for so many days in its poor decayed tenement of earth; but it was the Lord's good pleasure it should be so, and though the spirit ardently longed to "flee away and be at rest," its language still was "Not my will, O Lord, but thine be done." "I will tarry the Lord's leisure."

Amongst her expressions during the painful struggle, we have preserved, by means of one of her sisters—an excellent

young person, who nursed her with great tenderness*—the following. They show that, even to the beloved of the Saviour, the pains of death are often hard to bear: what then must the conflict with the king of terrors be to the hardened sinner—to the being who, through life, has despised his Maker?—

"O Lord," she said, "enable me to glorify thee in this my dying hour; a sinner, Lord, a great sinner: vain world begone. Jesus he is precious! he is precious! O! dying is hard, but I must not doubt; I cannot doubt his faithfulness, his word is so sure—'Be not afraid, only believe.' Dear Lord, receive me; receive me if it be thy blessed will. O! what should I do without my Jesus? he is my strength—he deals very gently with me, a poor unworthy creature: dear Lord, hasten thy coming, and grant me a speedy removal." After lying quiet for some little time, she said—"O! mother, I am quite dispirited again; for a few hours I thought I was going fast: is it possible, can this be dying? O! the joy, the happiness, I have this last hour enjoyed. O! this makes amends for all my sufferings. O! the peace that I have felt: I thought that I had just entered the valley, and it was all light.

"Fly swiftly round ye wheels of time,
And glide my soul away."

"O! if I could now but fly away; but then the blessed Lord knows best: he is all-sufficient, and he grants me much more than I deserve. O, gracious God, have mercy, have pity upon thy afflicted and unworthy creature. I know I deserve what I now feel."

The tears ran down her face, and she exclaimed—"Dear Lord, grant me patience to bear all that thou art pleased to lay upon me." She said to her mother, "How long do you think I am likely to remain here?" The reply was, "I do not know, my dear; but the Lord's time is best, and are you not willing to wait his time?" "O, yes, since the Lord can do all things, blessed be his dear name, I can bear all things, and I can say—

"Sweet pleasures mingle with the pains,
While his kind hand my head sustains."

* This young woman was, at the time, living in a respectable family at K—. She was the only servant, and her mistress, being in very ill health, could ill dispense with her services; yet she most kindly allowed Ann to go home to assist in nursing her dying sister, and engaged, during the interval, another girl to supply her place. We think it no more than due to Ann's mistress to record this instance of her humane disposition.

It was said to her, "You have always led a good holy life, Sarah." "O," she replied, "no praise to me; give all the praise and glory to God, for it is he who hath upheld me: without him I can do nothing." At this time her pains were very great: Ann said to her, "Dear sister, are you happy?" She answered, "O yes, quite happy, and I hope I shall soon be happier still; but I am afraid my time is longer than you think. O Lord, incline thine ear unto me, and let my cry come unto thee: O! hasten, dear Lord, thy chariot wheels!"

After this, though she lived for some hours, she was unable to speak much; still her mind remained clear, and her countenance testified she was happy. On the 28th of August, 1839, her mortal struggle was over, and the poor afflicted way-worn pilgrim became an angel of light. What a glorious change!*

Sarah left several directions respecting her funeral, one of which evidenced at once the kindness of her heart, and her solicitude that her friends should be preserved from temptation. It is, alas! too much the practice with the attendants at funerals to resort to some neighbouring public-house immediately after the performance of the most solemn and affecting of the services of the Church. In this practice, even when the limits of temperance are not over-stepped, there is something extremely revolting; but intemperance, it is to be apprehended, is frequently the result of these unseemly meetings. Sarah requested that her bearers, &c., would not meet at a public-house after her funeral, but would partake of refreshment—tea, and its accompaniments—at her mother's dwelling: her request was complied with.

She had expressed a wish that a funeral sermon should be preached, to the end that, as her trials were well known in the village and its neighbourhood, so the divine consolations she had experienced might be known also. She was anxious

* It may not be uninteresting to the reader to be informed what were the portions of Scripture from which Sarah Berry derived the greatest comfort in her illness. Her favorite chapters were Isaiah v.—"Now will I sing to my beloved a song of my beloved, touching his vineyard," &c.; and chap. lv.—"Ho, every one that thirsteth come ye to the waters," &c.; also, St. John's Gospel, chap. xiv.—"Let not your heart be troubled," &c.; and chap. xvii.—"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come," &c. She had also great delight in Psalm xlv.—"God is our refuge and strength," &c.; and in Psalm cxix. 50-75; Psalm cxxvi. 6; Psalm xviii. 1-7; 1 Sam. xvi. 7; Job v. 17, 18, and xix. 25, 26; Matt. xi. 28, 29, 30—"Come unto me all ye that labour," &c.; Rom. viii. 21-26.

her neighbours might understand, and feel that the humble confiding Christian can actually rejoice in tribulation, knowing, as the Apostle writes, that in such persons, "tribulation worketh patience, and patience experience, and experience hope"—hope full of immortality. In accordance with her wish, an impressive discourse was delivered by the worthy minister of the parish, on the Sunday succeeding that of her interment, from Psalm cxix. 71—"It is good for me that I have been afflicted," a text selected by poor Sarah herself. The church, always well attended on the Sunday afternoon, was, on this interesting occasion quite crowded, many individuals coming from surrounding parishes to hear the funeral sermon. If, among the congregation, there were a few who were actuated by curiosity—by a desire "to hear some new thing," there were many, it is to be hoped, who attended with a sincere wish to profit by the discourse, and who were edified.

May those, into whose hands this simple memoir falls, be encouraged, under all the changes and chances of this transitory scene, to put their entire trust in God's promises declared to mankind in Christ Jesus. If any be prosperous in the world, blessed with health and competence, and other temporal advantages, let them give all the glory to the bounteous dispenser of all good things, let them humbly confess they are unworthy the least of all his mercies; if any be children of affliction and sorrow, let them not waste their precious moments in useless repining; but let them earnestly pray to be strengthened from above—let them steadfastly look to that dear Saviour, that affectionate elder brother, who laid down his life for their sakes, who tenderly invites all who labour and are heavy laden to come unto him, and assures them he will give them rest.

The short history contained in these pages shews that "the Lord is indeed a very present help in trouble," "that he never faileth them that seek him." The Lord is always at hand to sustain his faithful servants, whatever be their station or circumstances in life. In prosperity he guards them against the world's snares, "the lust of the flesh, the lust of the eye, and the pride of life." He enables them to be just stewards of his manifold gifts. In adversity, however severe, in sickness, yea, even in the bitterest pangs of death, his voice still sweetly whispers to his saints—"It is I, be not afraid."

P.S.—Sarah was buried on the Sunday following her death,

on the north side of the village church ; *and close to her are deposited the remains of her unfortunate brother-in-law.*

To mark the spot where the mortal part of this child of God reposes, as well as to preserve the memory of her Christian course on earth, it is intended to erect a plain stone, with the following inscription, written by a dear friend of the compiler of the foregoing memoir ; one who has himself been sorely tried ; but whose faith, blessed be God, has never, in all his bereavements, failed him :—

IN MEMORY OF
SARAH BERRY,

WHO DIED AUGUST 28TH, 1839, AGED 27 YEARS.

Her last and lingering illness

Was alike painful to the Flesh, and profitable to the Spirit ;

Christ was all her Hope, all her Salvation, all her Desire ;

Looking unto Him, she patiently bore the Cross ;

Dwelling with Him, she eternally wears the Crown.

READER !

Hast thou cried to Jesus—

“ Lord save, I perish ? ”

EMBER-WEEK.—A VILLAGE DIALOGUE.

(*For the Village Churchman.*)

It was a fine Sunday morning, about the middle of September. Autumn had begun to vary the colours of the woods : the lively green was disappearing ; the leaves were beginning to fade ; and the mind was led naturally to look forward a few weeks, and consider that they would soon be withered and scattered on the ground and decayed. The little village of Oakby lay almost hidden among the woods which abounded in the lordship. The clergyman, who was rector, was a man of primitive simplicity and fervent piety. He was an aged person : he had passed the usual space of life allotted to mankind, three-score years and ten, and was advancing to four-score years. He had been rector for fifty years, and though his former vigour was greatly impaired, yet he still retained great energy of mind. It will be readily supposed, that a diligent attention to the spiritual wants of the people of Oakby for so long a time, had caused this good rector, Dr. Plaintext, to be greatly beloved. And such was really the case : hence all his admonitions, all his reproofs, all his instructions, were

much thought of. His admonitions were received with respect; for the people said "they were sure Master Doctor Plaintext preached to himself too." When he reproved them, "they were sure he meant well, for he wouldn't say nothing to grieve nobody." And when he instructed them, "they felt that they ought to be much obliged to the Reverend, for he was a far larned man."

On the Sunday above-mentioned, Dr. Plaintext took advantage of the season of the year, and made a forcible appeal to the consciences of his flock, from the words of the prophet, "We all do fade as a leaf." This comparison drawn between the frail state of man and the decay of the foliage, which every where met the eye in the natural world, was very striking. As one duty which followed from this state of mankind, the rector exhorted all present to a daily preparation for death; and he proceeded to shew the importance of a learned and pious clergy as the great means, under God's blessing, for rousing people from the sleep of sin. Thence he shewed how solemn a thing it was to be made a minister; and what a great duty it was for all to pray in the Ember-weeks for those who are then about to be ordained: that the "Bishops may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church."

Now, it happened that the parish-clerk of Oakby, Mr. Daniel, was an old man, nearly as old as the rector; and he looked always so venerable on a Sunday: his shoes were a beautiful black, and were fastened with a pair of old silver shoe-buckles; you could not see a spot on his neat old suit of black; and his grey stockings were always remarkably clean and well darned, and his long white locks hung over his coat collar behind. He was a sharp, clever old man; indeed, he was thought quite a sort of oracle in the village about any thing connected with the Church; and as he was a truly sincere disciple of Christ, he was free from all that ill-humour which too often accompanies a little learning. Indeed, he took a pleasure in doing any body a good turn; and was particularly glad to help any of the young people to understand their Prayer Books. On the Sunday night after Dr. Plaintext preached this sermon about the Ember-weeks, Bill Spence (he was Farmer Thomas's head lad) went to old Mr. Daniel's cottage just after tea-time; for he thought he would ask him what this Ember-week meant; it puzzled him uncommon, and he fancied the rector must have meant they

were to pray for some people that were sick. He understood so far, that they were to pray for somebody; but he couldn't make it out who it was, and so he thought it might be somebody that was badly; but Master Daniel, he was sure, would tell him, and then he should know right.

When Bill Spence arrived at Mr. Daniel's cottage, he found the old man reading his Bible aloud to his wife.

He at first excused himself, and said he was afraid he had come at an untimely time; but the good old clerk quickly set him at his ease. "Oh no! (said he) come in, I was only reading a bit to my old mistress here; I'm very pleased to see you."

Bill. Why, I shouldn't have taken the liberty of coming, if it hadn't been that you've been so good to me in telling me how to find the places in my Prayer Book.

Mr. Daniel. Well, it always pleases me uncommon to see any body that's anxious about understanding what things means; and if I can ever tell them any thing in my poor way as they don't know themselves, I'm very glad. We ought all of us to be willing to help one another, and Dr. Plaintext was very good in telling me the meaning of things; and I think I can't do better than tell any body any thing as I know. Come in and sit you down.

Bill. Well, what as I wished to ask you about was something in the Reverend's sermon this morning. I think I never heard such a fine discourse as it was; so plain and so candid. But I couldn't right understand what he meant we was to pray for this week.

Mr. Daniel. You're quite altogether in the right, William; it was a wonderful discourse: and I can tell you I've heard Dr. Plaintext ever since he began to preach at Oakby, but I never knew him make such a clever piece as he did this morning—so affecting! And I know what it is that you want to know about; it was the Ember-weeks, as the rector spoke about.

Bill. Oh! yes, that's what I meant; the Ember-weeks! what do they mean?

Mr. Daniel. Well, if you'll look in your Prayer Book, at the end of the Calendar for the months, on the page after December, comes "Tables and Rules for the moveable and immoveable Feasts;" and then on the next page after that comes "A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the year." And then, about half way down that page, there is put, "The Ember-days at the four seasons,

being the Wednesday, Friday, and Saturday, after—1. The first Sunday in Lent.—2. The Feast of Pentecost.—3. Sept. 14.—4. December 13.”

Bill. Oh! yes, I see now. And then as it was the 14th of September yesterday like, next Wednesday, and Friday, and Saturday, will be the Ember-days; and so this is Ember-week.

Mr. Daniel. Well, and didn't you notice that Dr. Plaintext used a prayer extra to-day?

Bill. O yes, I did; and a very beautiful one it was: but I could not find where it was.

Mr. Daniel. Well, if you look, you'll see that it comes a little bit before “The Prayer for the High Court of Parliament;” and it is put at the top of it—“In the Ember-weeks, to be said every day for those that are to be admitted into Holy Orders.” There are two of them, and the clergyman can use which he likes best. You see you havn't lived long in the parish, or else you would have heard our Reverend talk about the Ember-days before now.

Just at this moment Dr. Plaintext himself came in to call on Mr. Daniel. Mr. Daniel got up to invite the rector to sit down. “Please your reverence (said he), this young man here, as lives with Farmer Thomas, was very anxious to know what you meant by the Ember-weeks in your discourse; and as he's one as takes a deal of pains to understand things, I've been trying to shew him where to find in the Prayer Book about the Ember-weeks.”

Dr. Plaintext. Oh! I'm very glad to hear it; and if you'll sit a little I will endeavour to explain the matter to you.

Bill. I'm very much obliged to your reverence for taking so much trouble.

Dr. Plaintext. Well, I suppose you know that these Ember-weeks fall four times in a year. And they are the weeks before ministers are made; though I am sorry that some of our Bishops cannot make it convenient always to make ministers at these times. This Ember is an old word that means “in course;” so that these Ember-weeks are weeks that come over at a particular time in every year. And it is desired by the Church, that at these times people should pray more and fast; so that the Almighty may in mercy give us learned and holy men to watch over the parishes: for it is an awful thing for a clergyman to be either an ignorant man or, what is worse still, a wicked man.

Mr. Daniel. You speak true, sir; for if a man be not a larned man, how can he understand the mysteries of the Scriptures, and teach other people: and if he be not a good man, it makes wicked people harden themselves in their sins.

Bill. And, if I may be so bold, where I went out to sarvice first, the parson did not use to care nothing about the parish; but he spent all his week-days a pleasuring. And I remember that me and two or three more used to harden one another and say, the parson didn't believe what he preached. But when the minister is a good liver nobody can say so.

Dr. Plaintext. Well, all this shews how necessary it is to pray to God this week to send us some good clergymen. But the Bishops may be deceived, because they cannot read the heart; and so we ought to beg that the Almighty would "so guide and govern the minds of his servants, the Bishops and pastors of his flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of his Church." And then we should pray, too, for those who are ordained, "that both by their life and doctrine they may set forth God's glory, and set forward the salvation of all men." Its an uncommonly serious thing to be admitted to the ministry; and it often makes me think of a verse by an old poet:—

"Lord, how can man preach thy eternal word?
He is a crazy, brittle glass;
Yet in Thy temple Thou dost him afford
This glorious and transcendant place—
To be a window through thy grace."

Herbert's Poems, Church Windows.

Mr. Daniel. Yes, sir, I'm sure it is a great thing to have both to preach to people, and to live up to what they preach. When one sees a minister take a delight in instructing of his people, and setting them a good example too, what he says seems to come home to the heart so much more convincing. And if there's any bad men in the parish, they can't but have a respect for a good clergyman. I know Tom Raffle was drinking a few nights since at the Hare and Hounds, and after he'd been getting on at a great rate, and abusing every body in the town fair shameful, he said, "there was one body in the town as he couldn't say nothing against, and that was the rector; and he only wished he was as good."

Dr. Plaintext. Ah! Mr. Daniel, when I look into my heart, I find I've a great many sins to repent of; and though by God's grace I've served him in my youth, and feared him

in my age, yet if He were to enter into judgment with me I must be lost for ever; and I only seek for pardon through Him who died to save penitent sinners. And if I have been enabled to set any thing of a good example to my parish, I know it is only God's grace that has supported me; but for grace I should have been like Tom Raffle, or worse. But what you have been telling only shows the truth of a saying of good Mr. Hooker (who was a very particular man for observing the Ember-weeks)—“That the life of a pious clergyman was visible rhetoric, and so convincing that the most godless men, though they would not deny themselves the enjoyment of their present lusts, did yet secretly wish themselves like those of the strictest lives.” And now let us try to act according as we have been speaking. Let us make this week a special time for prayer for those that are next Sabbath-day to be made “shepherds to watch over the sheep of Christ,” whom He bought with His death, and for whom He shed His blood; lest souls, immortal souls, perish for ever. I must pray in my study; *you*, Mr. Daniel, can pray whilst you are making shoes; and *you*, young man, whilst you are driving the team, or at the plough.

EDWARD VI.*

Began to reign A.D. 1547.—Died A.D. 1553.

As soon as the cloth was removed Thomas entered the room, bringing in the mysterious parcel that had excited the young folks curiosity when put into the carriage by the bookseller at Newport.

Harry: I am sure, mamma, if I were you I should have opened that parcel long ago. I do so very much long to know what it is.

Mrs. C: Although you do so very much long to know, I am not going to let you see before I tell you about the suc-

* The work, from which this extract is made, has been very lately published by Mr. W. E. Painter, 342, Strand, London; and is entitled, “The History of England in Amusing Conversations,” &c. This volume is written in a very interesting style, and one which, upon the whole, we can recommend; though we wish the authoress had omitted some few remarks which we think are calculated to make it objectionable to the mind of a Christian parent; for instance, those in which she speaks of the innocence of children playing at cards on a winter's evening, and the manner and spirit in which the Sabbath ought to be observed. We hope that these objections may, in some future edition, be removed.

cessor of Henry VIII ; now, Ellen, I expect *you* to remember which of his queens had a son.

Ellen : Jane Seymour, I think, mamma—the one who died before the cruel Henry got tired of her.

Mrs. C : You are right, Ellen. He was styled Edward VI., and came to the throne A.D. 1547, when he was but nine years old. His uncle, the Duke of Somerset, was made protector.

In the last reign I have said the Reformation was begun—however, it was in such a way that it had not done much good ; but now the protector, who was a man possessed of many virtues, and the firm friend of Archbishop Cranmer, undertook it in good earnest. The old “mass” was abolished, and a new form of prayer, very similar to that now in use in our churches, was framed by a committee of bishops and divines. These alterations were evidently calculated for the benefit of the king’s subjects ; but the Popish clergy soon raised a rebellion amongst them. The protector, who was a friend to the populace, did every thing in his power to redress their grievances by mild means ; but these measures would not do without having recourse to violence, when three thousand were slain. Dudley, Earl of Warwick, one of the members of the council, a most artful, ambitious, and unprincipled man, envying the protector’s greatness, resolved to try and make himself the greatest man in the kingdom next the monarch. The nobility in general disliked Somerset, both for the favour he shewed the people, and for his magnificence and power, which far surpassed their own. Warwick prevailed on the young king to have Somerset conveyed to the Tower ; several articles of accusation were drawn up against him ; he was deprived of his protectorship, and his goods were forfeited to the Crown. But the king, who was naturally of a kind and good disposition, did not keep Somerset long in prison, but soon granted him his liberty, and restored him all his possessions, except Somerset House (which was a palace the duke had built in the Strand) ; and that has continued ever since to belong to Government, and many of the public offices are established in it. However, Somerset was not long at liberty, for Warwick, being still his enemy, soon found fresh causes of which to accuse him. Somerset denied them ; but allowed that he had laid a plot to take away Warwick’s life. He, consequently, lost his head on the block A.D. 1550.

In the mean time, Warwick, who had been made Duke of

Northumberland, thought, as Edward's health was very bad, he would try to obtain the throne for one of his own children. He persuaded the king to leave his crown in his will to Lady Jane Grey, whom he prevailed on to marry his son, Lord Guildford Dudley. Warwick represented to Edward that his sisters—one the daughter of Henry's first wife, Catherine of Arragon, and the other of Anne Boleyn—were not by birth eligible; and that the heiress of Henry's sister Margaret (who had married the King of Scotland), was quite out of the question, as she was a foreigner: therefore, he told him the crown ought to come to the heiress of Henry's youngest sister, who was the Lady Jane Grey. He had brought her father to consent to her marrying his son, and complying with his ambitious schemes, by having him created Duke of Suffolk, whereas before he was only Marquis of Dorset. The king's disorder, which was consumption, continued to increase, and terminated his life, after a short reign of six years, in the sixteenth year of his age. It has been thought by some that he was poisoned. This young king possessed sagacity and learning far surpassing his years, and a very amiable and tender disposition. Whenever he had to sign a warrant for the execution of one of his subjects, he did it with tears in his eyes, and, I dare say, would willingly have granted a pardon instead, had his Ministers allowed him. This mercy, in many instances, would have been a happy thing, yet real traitors and murderers ought to forfeit their lives as warnings to others not to commit such crimes. Edward was deeply regretted, as his early virtues seemed to promise his subjects a happy reign, and he had done, or at least the protector under him, a great deal for the Reformed religion; though, as you will hear, its followers were sadly used in the next reign.

Now, Harry, if you can lift that parcel you may put it on the table before me and I will cut the string, when I suppose I shall satisfy your curiosity, though, perhaps, I may disappoint you, for it contains nothing for any of you.

Harry managed to place the parcel on the table; Mrs. C. cut the strings, and produced several Prayer Books, belonging to the "Society for Promoting Christian Knowledge," saying that she had procured them for her three dear children to give to some young persons in the village who did not as yet possess one, and they might go and distribute them this afternoon, remembering that the "Common Prayer Book" was first compiled in the reign of Edward VI.

Ellen : I am not at all disappointed, mamma, for I am delighted when I think I can please others.

Mrs. C : I anticipated, my dearest little girl, *you* would not be ; and I hope, too, your brothers are not, for I should wish all my children to delight in good-natured actions.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. IX.

“Six days thou shalt work, but on the seventh day thou shalt rest : in ear-
ing time, and in harvest thou shalt rest.”—*Ex. xxxiv. 21.*

THERE is neither situation nor occupation which is free from its peculiar trials and disadvantages, nor yet is there any so totally devoid of its attendant benefits, as to prevent a man from selecting it as his course through life. Were the reverse the case, and were there *one* peculiar avocation devoid of difficulty and certain of success, all would crowd into this easy path-way, and the more rugged and laborious walks of life would be deserted to the disadvantage of the general interest.

But the God of wisdom has adjusted the balance so evenly, that neither the highest nor the lowest, who conscientiously fulfils the duties of his station, can be without anxiety or trouble ; nor is any class totally independent of another. Society, like the body, is not composed of one member, but many ; and the eye cannot say unto the hand, “I have no need of thee ;” nor again, the head to the feet, “I have no need of you ;” but by mutual dependence the various wants of the great community are supplied, and what affords the means of existence to one class, contributes to the necessities, the comforts, or the luxuries of life in another.

Contentment is, in any situation, *the main-spring of happiness* : the mechanic who pursues his avocation in the close alley of some crowded town may sigh for the fresh air of the country, and fancy that the agricultural labourer is more fortunate who tosses about the scented hay or binds the ripened sheaves, breathing the sweet perfume and rejoicing with the “the joy in harvest ;” but he forgets that the country labourer has to encounter all the changes of the year ; he must guide the plough during the cold winds of autumn and spring—tend his flocks amidst the snows and storms of winter, and labour unsheltered under the heat of a summer’s sun. A country life has its peculiar advantages. We are brought, as it were,

more immediately into contact with the works of God: we trace His wisdom in the alteration of the seasons, His power in the fertility of the earth, and His goodness in its beauty. Nor are the humbler classes subject to the many temptations which waylay the inhabitants of populous streets; their health is not injured by breathing a noisome atmosphere—their relaxations are more innocent, and they are led to see more plainly that their pursuits depend for success upon a blessing from on high. But yet a country life is not without disappointment and temptation: when all proper care and labour have been bestowed, the crops may fail, seasons vary, and equal expense will not always be repaid by equal profit. Disease, also, may so reduce the stock that the savings of years must be withdrawn to recruit it; and all this must be borne with the consciousness that it has arisen from no fault or negligence of their own.

Again, the farmer has employments which encroach, in some degree, upon the rest of the Sabbath; and he is thus led into the temptation of increasing those occupations to a greater extent than actual necessity requires. When the weather is changeable or precarious, and a farmer finds his crops of hay or corn are just ready to be carried at the close of a week, is it not trying to leave a stack half finished, or a field of corn half led, during the whole of a glowing Sabbath, and then find the following day so wet as to preclude a continuance of labour? It would seem that the All-wise had foreseen this temptation, and knowing the weakness of our nature, had met it by this special injunction: "Six days thou shalt work, but on the seventh day thou shalt rest, *in eaving time, and in harvest thou shalt rest.*"

And there is much for our consideration in that word *rest*: it does not only mean that we must refrain from labour, but that we must repose with cheerful confidence upon the wisdom of Him who gave the command, and trust with calmness, composure, and tranquillity of spirit to the providence and promises of God. It may be urged, "It is difficult to rest when I see the fruit of my lengthened toil in jeopardy, and know that a little extra exertion would secure my crops beyond the reach of injury; my men do cease from labour; but you cannot expect an anxious mind to enjoy tranquillity." Yes, it is more than difficult, it is impossible for the natural heart *thus* to rest; but this is also included in the command: for to refrain from bodily toil while the mind hankers after the forbidden employment, to attend the services of God's

house while the heart is fretful and impatient, is not to sanctify the Sabbath by a holy rest.

Such a rest as God requires, can only be found in a heart renewed by the indwelling of His Holy Spirit; for the natural heart "is like the troubled sea when it cannot rest," agitated by every storm which passes over its surface, and dashing against the barrier which it cannot overthrow. But God never gives a command without promising such gracious assistance as may enable us to fulfil it; and One has walked upon the troubled waters who could say unto them, "Peace, be still;" and, also, to the anxious heart, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He has promised to bestow the Holy Spirit upon them that ask him, and it is His peculiar office to pour the oil of peace upon the swelling waves, to brighten them with the reflection of a father's love, and to point and guide us to a haven where there remaineth a rest for the people of God.

The earthly Sabbath is an emblem and, to many, a foretaste of the heavenly one: let us never encroach upon its hallowed hours by unnecessary employments. Our Saviour relaxed the pharisaical strictness which made it a weariness; but he did not abrogate the command which reserves it as the property of the Almighty. There are works of mercy and of necessity; but let us endeavour so to arrange the latter that they shall be performed with as little interruption as possible to our higher and still more imperative duties; and let us pray to meet the Sabbath with a Sabbath spirit, and amidst our wordly anxieties beseech Him, who knoweth the heart with all its weaknesses, to enable us to cast our care upon Him who careth for us. He has promised, that while the world remains, "seed-time and harvest" shall not cease: and if, for a time, anxiety and disappointment be our appointed portion, yet God can, and will, make "all things work together" for the real good of them who truly love him.

Papplewick.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. IX.

THE PRAYER BOOK AND HOMILY SOCIETY.

WHEN the Church of England had been able to cast off the usurped authority which the Church of Rome had gained about the twelfth century over Englishmen, a Book of Homilies, or Sermons, was published in the reign of Edward

VI., which was to be read by the clergy for the instruction of the people. In the reign of Queen Elizabeth a second Book of Homilies was published for the same purpose. Both books "contain a godly and wholesome doctrine" on various important subjects, the titles of which we have in the 35th Article of our Church. A copy of the Book of Homilies was ordered to be kept in every Church. In many of our old Churches are found different editions of the Homilies, and there is no doubt of their being very useful in preserving, from age to age, the scriptural doctrines of the Prayer Book. So highly esteemed were they, that a neat pocket edition of them was published in the year 1687, "for the use of private persons and families." Some copies of this edition may be occasionally met with in old collections of books.

It happened, however, about the close of the last, and the beginning of the present, century, that there was a scarcity both of Prayer Books and Homilies, in consequence of which a Society was formed, in 1812, for the express purpose of circulating them. This Society took care to insert the Thirty-nine Articles, all the Offices, and the Ordination Service, in all their editions of the Prayer Book, most of which had been omitted in the smaller editions. The Homilies were printed in folio for the use of Churches, in quarto for families, and in octavo and duodecimo for common readers. The Homilies were likewise printed separately, each Homily in tracts for general distribution. Thus a most essential service was rendered to the community by the Society. The Prayer Book and Homilies were published not only in English, but also in Welsh, Irish, Spanish, French, German, Polish, Indo-Portuguese, Arabic, Hindoostanee, Chinese, Persia, Manks, Italian, German, Dutch, Latin, Swedish, Danish, Modern Greek, Russian, Turkish, and Armenian. It is, therefore, impossible for the human mind to calculate what may be the beneficial effects that arise from such extended labours.

One branch of the Society's benevolent work has been to visit the ships in our several ports; and it is highly gratifying to learn that the captains and the crews have availed themselves of the opportunities thus afforded them, to become possessed of the Prayer Books and Homilies.

The Society has also published "The Apology of the Church of England," by Bishop Jewel, and it is the intention of the committee, if funds can be procured, to publish "Foxe's Book of Martyrs," as well as other authorized formularies of the Church.

Some of the Bishops are vice-patrons, Lord Bexley is the

president, several noblemen are vice-presidents, and there is a highly respectable committee of clergymen and laymen ; the office and depository of the Society is at No. 1, Exeter-hall, Strand, London.

It is scarcely necessary to point out the value of the Prayer Book, for Churchmen and Dissenters have agreed to place it *first* of all uninspired compositions. A great part of it is in the very words of Holy Writ. And, as to the Homilies, it is sufficient to record the fact, that the common people prefer the Homilies in tracts to any tracts that can be distributed among them. Who would not, therefore, lend such a Society an helping hand, and pray for its spiritual prosperity? If there are among our readers any who have hitherto neglected these valuable volumes, we hope that the notice of them, in the pages of the *Village Churchman*, will bring them to examine into their character more closely, and to use them more devoutly and carefully. Let every town and village Churchman learn to support such a good Society.

August 6th, 1840.

W. M.

THE BIBLE.

LEVITICUS.

THIS book is so called, because it treats of the laws, ordinances, and offices of the *Levitical* priesthood. It is cited as the production of Moses in several books of Scripture, and is of great use in explaining many passages of the New Testament, especially the Epistle to the Hebrews. Boyle observes, "The ceremonial law, with all its mystic rites, like the manger to the shepherds, holds forth, wrapped in his swaddling clothes, the infant Jesus." Its date is B.C. 1490. It consists of seven-and-twenty chapters, and contains a history of one month, viz., of the first in the second year after the departure from Egypt. The enactments it contains may be referred to the four following heads, viz. :—

I. The laws concerning sacrifices, in which the different kinds of sacrifices are enumerated, together with their accompanying rites (i-vii.)

II. The institution of the priesthood, in which the consecration of Aaron and his sons to the sacred office is related, together with the punishment of Nadab and Abihu (viii-x.)

III. The laws concerning purifications, both of the people and the priests (xi-xxii.)

IV. The laws concerning the sacred festivals, vows, things devoted, and tithes.

Chap. xxvi. contains various prophetic promises and threatenings which have signally been fulfilled among the Jews. (Compare v. 22, with Numb. xxi. 6: 2 Kings ii. 24, and xvii. 25, with Ezek. v. 17.) The preservation of the Jews to this day, as a *distinct* people, is a living comment on v. 44. In this book there are many passages to which reference is made in the New Testament:—

Levit. xii. 3, 4, 6; John vii. 22.

— Luke ii. 21-24.

xiv. 4; Matt. viii. 4.

xvi. 14; Heb. ix. 13.

— 17; Luke i. 10.

xviii. 5; Rom. x. 4, 5.

— Gal. iii. 12.

Levit. xix. 15; James ii. 1.

— 17; Matt. xviii. 15.

— Luke xvii. 3.

xix. 18; Gal. v. 14.

xx. 10; John viii. 5.

xxvi. 12; 2 Cor. vi. 16.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

THE LITANY.—IV. SUPPLICATION. (PART II.)

BUT though the faithful do firmly believe that they shall be delivered at the last, and do at present rejoice in hopes thereof, yet, because it is probable their afflictions may be continued for a while for a trial of their patience and the exercise of their other graces, for that reason we continue to pray for support in the meantime, and beg of *Christ* to defend us from our enemies, and to look graciously upon our afflictions; patiently to behold the sorrows of our hearts, and mercifully to forgive our sins, which are the cause of them.

And this we know he will do, if our prayers be accepted; and, therefore, we beg of him *favourably with mercy to hear them*; and do beseech him, as he assumed our nature, and became the *Son of David*, (whereby he took on him our infirmities, and became acquainted with our griefs) to have mercy upon us.

And because the hearing of our prayers in the time of distress is so desirable a mercy that we cannot ask it too fervently nor too often, we, therefore, redouble our cries; and beg of him as he is *Christ*, our anointed Lord and Saviour, that he would *vouchsafe to hear us now, and whenever we cry to him for relief in our troubles*. And, to shew we rely on no other helper, we conclude these supplications with David's words in a like case, "*O Lord, let thy mercy be shewed upon us, as we do put our trust in thee.*"—Ps. xxxiii. 21. To

him, and to him only, we have applied ourselves; and as we have no other hope but in him, so we may expect that this hope shall be fulfilled, and that we shall certainly be delivered in his due time.

The whole congregation having thus addressed the Son, the priest now calls upon us to make our application to the Father, (who knows as well what we suffer as what we can bear) in a most fervent form of address, composed at first by St. Gregory, above one thousand one hundred years ago, but afterwards corrupted by the Roman Church, which our Reformers have left out, not only restoring but improving the form.

OF THE PRAYER OF ST. CHRYSOSTOM, AND 2 COR. XIII. 14.

This prayer or collect is taken from the Liturgy of St. Chrysostom, and is, therefore, very ancient.

The Litany was formerly a distinct service by itself, and was used generally after Morning Prayer was over; and then these two final prayers belonged particularly to this service. But it being now used almost every where with the Morning Prayer, these latter collects being omitted these (after some occasional prayers which shall be spoken of next) come in here; and how fit they are for this place may be seen by what is said of them already.

The Editor of the *Village Churchman* wishes to refer his readers to a volume lately published by Mr. W. E. Painter, entitled, "Thoughts on the Litany," by a Naval Officer's Orphan Daughter. 12mo. pp. 220. This is a very valuable accession to the works which have been written illustrative of the Liturgy of our Church.

NOTICES OF BOOKS.

A Volume of Lectures delivered on particular occasions. By the Rev. D. B. Langley, D.C.L., of St. John's College, Cambridge, and Vicar of Olney, Bucks. For the purpose of raising a Fund for Establishing a School for Servants. London: Simpkin.

It has often been a cause of great complaint that so few poor young women, after leaving their customary schools, are well qualified to go out as domestic servants, in consequence of their ignorance of household work; especially in districts where the female population are confined so long at their lace pillows. To remedy this evil partially, as regards the parish of Olney, it is proposed to establish, on a small scale, a school for the reception and instruction in general household work,

of such young women as shall have conducted themselves creditably in the infant, sewing, lace, or other schools, which are regulated on strictly religious principles, and include children from two years old and under, to such an age as may qualify them for the proposed arrangement.

The number in the servants' school will be limited to six or eight, three or four of whom it is hoped may *yearly* be fitted for respectable places. Religious and moral instruction will be daily combined with all kinds of household duties; family prayer morning and evening, reading the Scriptures, &c. will form part of the plan, and due pains will be taken, in dependence on the blessing of Almighty God, so to imbue the minds of the young persons with Bible principles, that they may go forth to their respective situations prepared to do their duty, "not with eye service, as menpleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

Any friends willing to forward this object are respectfully requested to send their *names* with the number of *copies* for which they wish to subscribe, to the Rev. Dr. Langley, the vicarage, Olney; or to any bookseller.

We earnestly recommend this volume to the attention of our readers. For a specimen of its style of composition, we beg leave to refer to our Treasury in this month's number of our magazine.

CORRESPONDENCE.

To the Editor of the Village Churchman.

REV. SIR,—May I beg that you will insert in your magazine the following portion of a letter addressed, by the Rev. F. L. Osler, of Tecumseth, Upper Canada, to the "Society for Promoting Christian Knowledge." It was read at the General Meeting, July 7, 1840. It is of so deeply interesting a nature that it cannot fail to awaken in the Village Churchman's breast a feeling of compassion for his destitute fellow-subjects in foreign parts. I am, Rev. Sir, your's respectfully,

PRESBYTER.

"I write to acknowledge, and gratefully to thank the 'Society for Promoting Christian Knowledge,' for the most kind and liberal grant of books and tracts to the value of 25*l.*, a great part of which is already distributed among the poor people under my charge. Many cases of destitution are, doubtless,

brought before the Society's notice ; but I think few more so than that which you have so kindly relieved. The inhabitants of ten townships, each containing one hundred and twenty square miles, look to me for instruction, and earnestly desire the privilege of being enabled to worship God after the manner of their fathers. To two of these townships I am licensed ; the others I have taken under my voluntary charge ; and in none of these townships have the services of our Church been performed by any clergyman but myself for the last three years. In many different parts of this destitute tract of country, I have regular congregations, varying in distance from three to forty miles from my residence ; and wherever I can obtain teachers I establish Sunday-schools, of which I have now nine in operation ; but, generally speaking, the people are not only very poor, but also very ignorant. Teachers, therefore, are difficult to be procured.

" In order to assist me in my overwhelming charge, the ' Upper Canada Clergy Society ' very kindly allowed me to engage the services of a young man as a lay-reader, who is constantly employed travelling on foot through the destitute townships, visiting from house to house, and searching out the members of our Church, especially the old and sick ; and on Sunday he collects the people together, to whom he reads the prayers, and a sermon with which I provide him. In this way he has been made very useful, but he has been especially so in catechizing the children, and distributing tracts and books. At every house he visits, the children are examined and lessons set them to be ready against his next visit ; when, if they prove to have been diligent, they are rewarded with a tract or small book. Tracts and books are also given or lent to the parents ; and I find, in many instances, that not only the children learn the catechism and portions of Scripture, but also many of the adults, when I visit them, ask me to hear them repeat what they have learned since my last visit.

" My catechist returns to me about once a month, and takes away with him as many books and tracts as he can carry : it is not a small stock which can answer these constant demands : the Society may, therefore, easily imagine how truly acceptable was their valuable present.

" The ' Village Conversations on the Liturgy,' and ' Sermon on the excellency of Common Prayer,' were the very things I most needed : teachers of various sects are going through the country, striving to obtain proselytes from the Church of England : they bring before them specious arguments ; and the people, being very ignorant, have nothing to answer them.

Could the Society see how joyfully and gratefully these valuable little works are received, it would cheer the hearts of its members.

"I may state that I distribute tracts and books over near two thousand miles of settled country ; and in my nine Sunday-schools, about three hundred children receive instruction. The Bibles and Prayer Books for them are particularly useful. The Society's liberality cheered my heart and strengthened my hands—the grant was as noble as it was unexpected ; and earnestly do I pray that that Society, which is so anxious to relieve the poor and the destitute, may receive, from the great Head of the Church, 'showers of blessings.'"

TREASURY.

CONSCIENCE.—I might go on, my young friends, to urge upon you the taking heed unto your ways according to God's word speaking in the *conscience*, and to God's word speaking by the Holy Spirit ; but I feel I should be detaining you too long. I will only, therefore, say, with regard to God's word in the conscience, take heed how you understand it ; take heed how ye hear ; for there is much mischief done to the soul by mistaking that for God's own word, and the suggestion of his Spirit, which is, in fact, only the perversion of truth and the suggestion of Satan in our hearts to make us believe a lie. There is a darkened conscience ; there is a seared conscience ; and how many terrible evils have been perpetrated in the world through a perversion of the doctrine of conscience. St. Paul thought, that in murdering the disciples of Christ he was doing his Maker service. The Papists thought, when they lighted up the fires of martyrdom, that they were doing all on conscientious grounds. And conscience (so called) is made often an excuse for all kinds of dishonourable conduct and unrighteous opposition to justice and right. What we call "conscience," therefore, must itself be brought to the test of God's word, or else we shall be substituting our own opinion for God's will, and call the substitution "conscience," or a religious scruple. It is a very easy thing to say "My conscience will not allow me to do so and so," when it is quite clear, that if a man were but calmly and prayerfully to bring his conscience to the bar of God's own Word, it must and would soon speak in a very different voice.

It is a sad demoralizing notion, that every man is at liberty to think what he pleases, and to entertain what opinions es. What is this but saying, God's word is not my

guide, but my own judgment is ; as if the judgment and understanding of man were not quite as much impaired and perverted by the fall as the will.

Take heed, therefore, and beware, and pray for a tender, an enlightened, a scriptural conscience, lest you rashly substitute opinion for principle ; what is plausible for what is right.—*From Sermons by the Rev. D. B. Langley, D.C.L., author of "Naaman the Assyrian," &c. &c.*

POETRY.

A MISSIONARY HYMN, OR THE CHILD'S PENNY.

(By Lady Wriothesley Russell.)

SHOULD you like to be told the best use of a penny ?

I'll tell you of one that is better than any.

Not on apples, or cakes, or on playthings to spend it,

But in Bibles and Tracts to the Heathen to send it.

Come, listen to me, and I'll tell, if you please,

Of poor little children, far over the seas.

Their skins are quite black, for God made them thus,

But made them with bodies and feelings like us ;

A soul, too, that never can die, has been given,

And there's room for black children with Jesus in heaven ;

But there's no one to tell of such good things as these,

To poor little Heathen, far over the seas.

Poor children in England are well off indeed,

They have schools every day to sing, work, and read,

Their church, too, on Sunday, and pastors to preach,

And the new way to heaven, through Jesus to teach.

How sad to remember there're so few of these,

For poor little children far over the seas ?

Poor blacks have no schools to learn reading and singing,

No Sunday for them with its cheerful bells ringing ;

And some poor little blacks have no Bibles to read ;

Poor little black children ! you are ill off indeed !

But one penny from each would procure some with ease,

For poor little Heathen far over the seas.

Oh ! think then of this, when a penny is given,

To help a poor black on his way home to heaven ;

Then give it for Jesus, and he will approve,

Nor scorn e'en a mite if 'tis offered in love :

And Oh ! when in prayer, you to him bend your knees,

Remember the Heathen far over the seas.

VILLAGE CHURCHMAN'S MONTHLY ALMANAC.

SEPTEMBER, XXX. DAYS.									
3rd MOON, First Quarter .. 10h. 38m. aft.				SUN rises 5 18 sets 6 42					
11th — Full 7h. 48m. aft.				— do. 5 34 do. 6 26					
18th — Last Quarter 5h. 32m. aft.				— do. 5 48 do. 6 12					
25th — New 6h. 27m. aft.				— do. 6 1 do. 6 59					
				MORNING LESSONS.			EVENING LESSONS.		
1 Tus	London burnt, 1666.	Hosea 14	Matt. 2	Joel 1	Rom. 2				
2 Wed		Joel 2		3	3				
3 Thrs		Amos 1		4 Amos 2	4				
4 Frid		3		5	4				
5 Sat		5		6	6				
6 SUN	12 Sunday aft. Trinity	2Kings 10	Matt. 7	2Kings 18	Rom. 7				
7 Mon		Amos 9		8 Obadiah	8				
8 Tus		Jonah 1		9 Jon. 2, 3	9				
9 Wed		4		10 Micah 1	10				
10 Thrs		Micah 2		11	3				
11 Frid		4		12	5				
12 Sat	Clock slow 3 34	6		13	7				
13 SUN	13 Sunday aft. Trinity	2Kings 19	Matt. 14	2Kings 23	Rom. 14				
14 Mon	Length of day 12 40	Nahum 3		15 Hab. 1	15				
15 Tus		Habak. 2		16	3				
16 Wed		Zeph. 1		17 Zeph. 2	1 Cor. 1				
17 Thrs		3		18 Haggai 1	2				
18 Frid		Hag. 2		19 Zech. 1	3				
19 Sat	Clock slow 6 23	Zech. 2, 3		20	4, 5				
20 SUN	14 Sunday aft. Trinity	Jer. 5	Matt. 21	Jer. 22	1 Cor. 5				
21 Mon	St. Matthew. Equal [day and night.]	Ecclus 35		22 Ecclus 38	6				
22 Tus		Zech. 8		23 Zech. 9	7				
23 Wed		10		24	11				
24 Thrs		12		25	13				
25 Frid		14		26 Mal. 1	10				
26 Sat	Clock slow 8 27	Mal. 2		27	3				
27 SUN	15 Sunday aft. Trinity	Jer. 35	Matt. 28	Jer. 36	1 Cor. 12				
28 Mon	Day decreased 4 48	Tobit 2	Mark 1	Tobit 3	13				
29 Tus		Gen. 32	Acts a 12	Dan. b 10	Jude c				
30 Wed		Tobit 4	Mark 3	Tobit 6	1 Cor. 15				

a To ver. 20.

b Begin ver. 5.

c Ver. 6 to 16.

THE VILLAGE CHURCHMAN.



No. XXXIV.] OCTOBER, 1840. [NEW SERIES.

ORIGINAL PAPERS.

HOW CAN I BE USEFUL?

(For the Village Churchman.)

Is there a Village Churchman who is really seeking to follow his Redeemer who does not sometimes ask himself, "Am I of any use to my fellow-creatures?" The importance of this subject has been lately forcibly impressed on my own mind by a poor aged man who is now laid aside from all active service. In a village containing 4,000 people he is said to have attended more death-beds than any one in the place; his time when not employed at his frame has been long engaged in leading others to God; yet as I stood beside him he said, "Seventy-six years have I lived in this world, and yet to look back it seems but a span: ah! ma'ar, I hear people complain 'I do not know what to do with my time;' but if they could stand where I stand they would not think seventy-six years lived over again, and spent in the service of God, one too many." Is this not a lesson to us to "work while it is called to-day?" Many are the ways of being useful, but it is the habit of mind which turns every circumstance into an opportunity of being useful, that I desire to press upon your serious attention. This habit must be formed while you are young. I will not attempt to show you how infinitely worthy our Redeemer is of "our best energies, our best affections, and our best days," because if you have learned to love him, you must feel that little indeed is all that you

can give. He has enjoined on his followers to "present their bodies a living sacrifice," and we should rejoice to be able to offer him our feeble services. Think of the reward : a hundred-fold now in this present life, and in the world to come life everlasting. In manufacturing districts there is close work to be followed hour after hour ; how then can *you* be useful ? If you are a Sunday scholar there are your lessons of last Sunday to think about ; you may teach them to those at home who have not heard them ; and there are next Sunday's chapters to prepare ; if you answer well you will be useful in setting a good example. Are you a Sunday-school teacher ? you can bring each one of your children before God ; study their characters, think how you can best talk to them, think of the motives you can place before them, and as you ply your needle, pray that you may feel more of your Redeemer's love—that your heart may burn within you as you teach these little ones. To parents I need say little ; every action of your lives has usefulness for its end ; God grant that the love of Jesus Christ may so constrain you, that you may shew it is the right kind of usefulness by your walk and conversation. You have neighbours often in sickness and in trouble ; you may assist them, not by idle gossiping, but by doing needful acts of kindness ; if you are acquainted with your Bible you can repeat some beautiful texts, and you may shew the sufferer some new proof of His love who came to heal the broken-hearted. Should these lines be read by those in the middle ranks of life, who feel time hang heavily—oh ! be persuaded to begin to be useful. To the shame of young Christians there are many schools without sufficient teachers, and there are the sick and the poor to be sought out ; if you know not how to help them you may soon learn ; if you have not much money you have sympathy to bestow ; and thank God in our day the persevering visitor is not left without help : many a benevolent rich person is willing to make you his almoner, and money will sometimes come when you most need it. A life of usefulness necessarily includes a life of self-denial. But it is not for me to recount the privations that lie before you : no, they are hid from my view, and why should I wish to place them in array ? This I know, I can be placed in no situation, I can encounter no difficulty, in which I cannot apply to my heavenly Father, and he will assist me. My heart may sicken at the sight of human woe, and still more at the sin which occasions it, but "we have a high-priest who can be touched with the feeling

of our infirmities." To him, my reader, may it be your choicest privilege to go, and may you each strive to be useful in your families, and useful in the Church, that it may be said of you in these days of excitement, "there lives the quiet but useful Village Churchman."

THE VALUE OF THE BIBLE AND PRAYER-BOOK.

(From Clark's "*Glimpses of the Old World.*")

Two or three years since, Dr. Carr, Bishop of Bombay, accompanied Dr. Wilson, Bishop of Calcutta, on a tour of visitation through a part of his extensive diocese. On their way, they touched at Aurungabad, a city under Mahomedan jurisdiction, being a part of Nizamb's dominion, whose imperial court is stationed at Hyderabad. It so happened that Nizamb, or a portion of his army, was at this very time at Aurungabad. One morning, while they were at breakfast, a man who was evidently a native of Hindostan, called and preferred a request to the Bishop, that he would attend the funeral of a deceased child. The Bishop, of course, inquired if the parents of the child were Christians; to which inquiry an affirmative answer being received, both Bishop Wilson and Dr. Carr felt a strong desire to know by what instrumentality the parents of this child had embraced the Christian faith, as they were natives of India. They learned, upon inquiry, that they were followers of Nizamb's camp. All who were employed as domestics or servants in the families of the officers of this army, were called "followers of the camp." The parents of this deceased child, together with some seventeen or eighteen other persons, connected in a like capacity with the camp, had not only embraced the Christian faith, but were in the habit of meeting regularly on Sundays by themselves for worship. After the funeral the whole company of these Christians met Bishop Wilson, and had a long interview with him. He then learned that they had never enjoyed the instruction of any missionary, or had an opportunity of conversing with any Protestant Christian. Their ancestors resided in a part of India where a portion the inhabitants had been led to abandon Pagan idolatry, and embrace the Roman Catholic faith; and they among the

number. Educated in this faith, they grew up decided Papists in their views and feelings, not even knowing that there was any other or purer form of Christianity. After having joined the camp, and having now arrived at a period of life in which serious reflections were more frequently awakened in their minds, they often felt deep convictions of sin, and were led day after day to prostrate themselves before crucifixes, images and pictures, in order to soothe a disturbed conscience. There was an old woman attached to the camp, acting in the same capacity with themselves, as a domestic in some officer's family, who had formerly resided at Madras, and had been instructed by Kolhoff, or some of the missionaries connected with that station. She had a copy of the Sacred Scriptures, which she was constantly reading; and she used to remark to these individuals, that there was nothing about transubstantiation or kneeling before images, or perpetually crossing one's self; and that these things could never bring peace to a troubled mind. To satisfy them of the truth of what she said, she proposed to read the Scriptures to them; which she did from time to time. The result was, that they became convinced that they were in error, and resolved to gather their creed from the Bible. They obtained a copy of the New Testament in the Tamul language, and met together regularly to hear it read. After a while, there providentially fell in their way a copy of the Prayer-book in the Tamul tongue, which had been published by Bishop Heber. Having appointed one of their number as a reader, they now had worship regularly, according to the order of the Prayer-book on Sundays.

Here was a little body of Christians in the midst of India, surrounded by Mahomedan and Pagan darkness, conducted to a knowledge of the truth as it was in Jesus, not by the voice of a living instructor, but by the silent and simple teaching of a single copy of God's word; and though deprived of all pastoral ministrations, they were enabled to keep up from week to week an edifying worship, by means of a single copy of the Book of Common Prayer. What a proof we have here of the power of God's Word! With what confidence we may rely upon it, in sending it forth without note or comment, among the unevangelized nations of the earth! It will not return void, but accomplish what the Lord pleases, and prosper in the thing whereto it is sent.

EPITAPHS.—No. I.

It must have pained many of our readers, in passing through our church-yards, to have witnessed the numerous sad proofs of human folly and wickedness which appear in the form of epitaphs or monumental inscriptions. The object of the present and succeeding papers, is simply to suggest a few passages of Scripture, and other poetical fragments, which may with propriety be adopted:—

PROUS CHARACTERS.—Genesis xlviii. 21....Job iii. 17; xix. 25, 26....Psalm xvii. 15; xxxvii. 37; lxxiii. 26; cxvi. 15. ...Luke xx. 36....John xvii. 24....Acts vii. 59....Rom. viii. 38, 39; xiv. 8....1 Cor. xv. 57....2 Cor. v. 1...Phil. i. 21; iii. 21 Titus ii. 13....Heb. iv. 9; xi. 13....Rev. ii. 10; xiv. 13.

MISCELLANEOUS.—Deut. xxxii. 29....Psalm xc. 12....Eccles. xii. 7....Isaiah xxv. 8....Matt. vi. 20....John iii. 16; v. 28, 29; viii. 51....Rom. vi. 23....1 Cor. xv. 20-22. 42-44. ...2 Cor. v. 10....Ephes. ii. 8....2 Tim. i. 10....Heb. ix. 27. ...Rev. i. 18.

CHILDREN AND YOUTH.—2 Sam. xii. 23....Job i. 21....Psalm xlix. 15....Eccles. xii. 1....Hosea xiii. 14....Matt. xix. 14....Rev. xxi. 4.

MANHOOD.—Job xxi. 23....Psalm ciii. 15-17....James iv. 13, 14....1 Peter i. 24.

AGE.—Gen. iii. 19....Psalm xc. 10....Proverbs xvi. 31....Isaiah xlvi. 4....Matt xxiv. 13.

SUDDEN DEATH.—Psalm xxxix. 4....Prov. xiv. 32; xxvii. 1....Matt. xxiv. 42.

MINISTERS.—Prov. xi. 30....Daniel xii. 3....2 Tim. iv. 7, 8.

LIFE is uncertain, DEATH is sure,
SIN the wound, and CHRIST the cure.

Does the grave affright thee?
Learn to look beyond it.

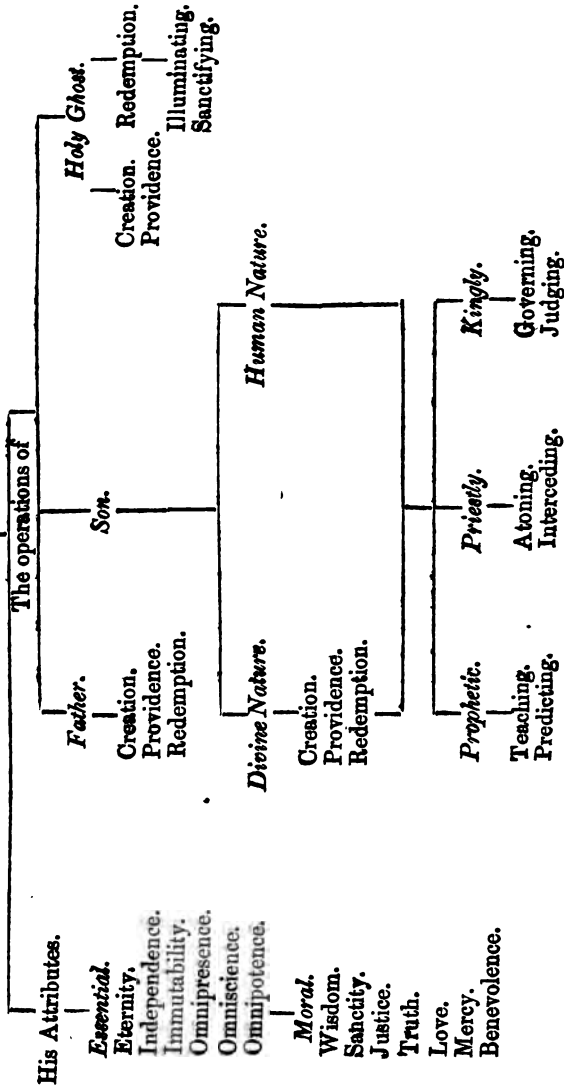
This simple stone shall bear a simple line;
Here lies a sinner saved by grace divine.

When in dust thy dust shall lie,
Whither will thy spirit fly?

Who seeks a world of brighter bliss,
Must never fix his heart on this.

Not lost, but gone before.

SCHEME OF THE CHRISTIAN RELIGION.—PART I. OF GOD.



THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. X.

“Every man hath his proper gift of God, one after this manner and another after that.”—1 Cor. vii. 7.

How much beauty and advantage are diffused over the natural world, by the diversity so generally prevailing: a perfect level is most wearisome to the eye, which delights to range over hill and dale, resting alternately on the sunny upland and the sheltered meadow. Even in a garden we find the same principle produces similar results: were flowers all of the same hue, the pleasure of cultivating them would be much diminished, or even with their present variety of tint if they were all of exactly the same height they would lose much of the beauty of their effect; but a wise gardener so alternates their size and contrasts their colour, that the humblest plant and most aspiring shrub, the brightest tint and most delicate pencilling, meet with their appropriate situation, and contribute to the interest of the whole.

If we turn to the moral garden, shall we not find a similar principle of diversity prevailing; which by analogy we may conclude to be one of the ordinances of the All-wise, who appoints unto all their position in society as he sees best for its general well-being, while every one “hath his proper gift of God, one after this manner and another after that.” Perfect equality of station is an impossibility: were uniformity established one day it would be dissolved the next, for were there no evil-disposed persons in the community ready to raise themselves by despoiling their neighbour, yet, unless all minds, talents, and dispositions, were rendered uniform also, the weak, the gentle, and the indolent would remain stationary, while the strong, the active, and aspiring would shoot past them, and thus terminate the short-lived equality.

But society as now constituted is a general benefit, where there are some who govern and others who obey—some dependent upon daily toil for daily bread, their labour tending to the general advantage, and its remuneration providing for individual necessity; others endowed with ease and leisure, who can thus apply the energies of the mind to the formation of laws or the regulation of commerce, to the improvement of arts or of agriculture; or who promote the intellectual culture of others by imparting the result of their own observations. Shall we then envy those whom God has raised above

us, and seek to reduce them to our own level? No, let us rather endeavour to profit by what they impart, and pray that God may be their guide and render them useful to their day and generation.

Every station has its peculiar duties; the high and noble are but fulfilling theirs when they employ their time and talents for the good of others; the duties of those beneath them are of a different class, but yet in consonance with that "proper gift" which God has bestowed not only upon every rank, but upon every individual.

The expression "*gift*," shows that whatever portion we possess, God is the bestower; and as we believe him to be a God of wisdom, knowing all things and foreseeing all events, we must acknowledge him best capable of adjudging our lot, and the portion he has assigned we must improve to the utmost. It is no excuse for sloth or negligence to say, God has placed me in a lowly station and there I must remain. Our country affords many examples of individuals who, by the energies of an active mind and the exercise of honest industry, have risen from the lowest ranks in life, benefiting others and enriching themselves. There is no bar to advancement in England, but on the contrary every stimulus and aid are offered to improvement; but, as I said before, it must be won by *honest and lawful means*, for he who seeks to raise himself by any other mounts a treacherous ladder, where every step of the ascent but renders his position more perilous.

It is a mistaken idea that those above us must be happier than we: we know our own cares, but are ignorant of their anxieties; we feel the temptations which surround ourselves, but cannot foresee how rapidly those temptations are accumulated by the possession of wealth, rank, and influence. The sovereign in addition to the trials of mortality has the cares of state; those who guide the councils of our country have a weighty responsibility—the interests of a mighty empire are entrusted to them, and woe be unto them if they be found unfaithful, for they are the servants of the King of Kings.

We who dwell in villages, removed from the turmoil and agitation of public life, have still our respective duties; others better fitted than ourselves are authorized to govern, our easier task is to obey; but no one is permitted to fancy that he is unimportant to society even in a political sense. Loyalty and submission to the powers that be, are our bounden duty, because authorized by God's word; but a mighty engine is still entrusted to our use, and if we fail in our individual duty, we

have no right to censure others : that engine is PRAYER. The Church of England instils the truest loyalty into the hearts of her members, by prompting them from their earliest years to bear their Sovereign and her ministers to a throne of grace. It is indeed a privilege to pray for those we love ; and do we not love our country ? Let us in all sincerity entreat the direction and blessing of God upon the High Court of Parliament, " that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." Do we not love our Queen ? Let us beseech Him with whom are the issues of life and death, in every hour of peril to be her support and defence, and " so to rule her heart that she, knowing whose minister she is, may above all things seek God's honour, and glory, and that we and all her subjects, duly considering whose authority she hath, may faithfully serve, honour, and humbly obey her." Do we not love as well as reverence those whom God has set over us in spiritual things ? Let us pray that it may please Him " to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of his word, and that both by their preaching and living they may set it forth and sow it accordingly."

In things temporal God hath made us to differ, but in things eternal every one is equal ; high and low, rich and poor, meet upon one level, for all are sinners in the sight of God. The sovereign and the humblest subject must seek acceptance with him through the atonement of his Son ; and blessed be God he is rich in mercy to ALL who call upon him ; the gift of a Saviour is free to ALL ; all are commanded to wash and be clean ; all are invited to come unto Jesus and find rest ; all are privileged to ask for the bestowal of the Holy Spirit and receive ; to knock at the door of mercy, and it shall be opened ; to seek abiding peace and find it.

Papplewick.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. X.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

THE sin of drunkenness has been condemned in Scripture, and in all the writings of the heathen moralists ; yet, strange to say, it has been prevalent in almost all ages and countries. The evils that it occasions are innumerable, but it still exists.

Various means have been used to arrest its progress, nevertheless it has deluged the world.

So awfully great and destructive had the practice of drinking ardent spirits become in America, that after several attempts to check it a society was formed in that country in the year 1826, in which the members pledged themselves not to drink any. This to a great extent removed the evil. A similar society, based upon the same principle of abstinence from ardent spirits, was formed in Scotland in 1829. From Scotland the principle was carried into England, and the first Temperance Society in England was formed in Bradford, in the course of the same year. Numerous tracts were distributed, and several other institutions for the same object were established in our large towns. Thus much good was done.

But it appeared to several persons, particularly in Preston, that abstinence from ardent spirits, only met *half* the evil, for a very large portion of the community got drunk by drinking ale, porter, and other fermented liquors; so they resolved to abstain from all intoxicating beverages. This was at first considered as destructive to the comforts of the working people, and in taking away their porter, &c., it was thought that it was depriving them of the necessities of life. To banish wine, too, from the tables of the more affluent, was deemed an infringement on the rights of hospitality. These opinions led to an examination of the properties of ale, wine, and spirits, when it was proved by the test of chymical analysis that alcohol, which is the intoxicating quality, is *poison*, in whatever beverage it is found; and in proportion to its quantity is the danger. The working people found upon trial that they could work better without than with the use of all these drinks. They were stronger, happier, and richer. They exchanged the poor pleasure of the pot-house for the domestic comfort of home. Their wives and children derived solid advantages. The souls and bodies of teetotallers (for this is the name that was given to entire abstainers from all intoxicating drinks) reaped the happy advantages of health, peace, and piety.

About the year 1833 this happy change began to be advocated, and the progress of this principle has now astonished the inhabitants of the world. Good men adopted it for good purposes, and bad men, seeing its power, propagated it as a help in disseminating their pernicious doctrines. Many clergymen and Churchmen were warm and efficient promoters of

teetotalism from the first, but when they found themselves mixed with Infidels, Papists, Chartist, and zealots for a party, several resolved to adhere to the principle of teetotalism, and separate themselves from the large mass; so there was formed in Liverpool in the year 1837, a Church of England Temperance Society. Another was formed in Bradford, Yorkshire, in 1839; and a general one was lately established in London, with a view to concentrate and combine the labours of members of the Established Church in this good cause.

The Treasurer of the London Society is Francis Bedwell, Esq.; the Secretaries are the Rev. Jas. Lupton, Rev. Francis Witty, and Mr. Smith; and the Office is at No. 2, Exeter Hall, Strand, London, where papers on its constitution and excellence may be obtained. The Rev. Mr. Joseph, of Liverpool, the Rev. Mr. Bull, of Birmingham, and the Rev. Mr. Morgan, of Bradford, are the Secretaries of their respective societies, who will also be glad to render any information on the subject.

Whilst we cordially wish success to the cause of Temperance throughout the world, yet we must give the decided preference to a society which promotes it on scriptural grounds, and in strict accordance with the principles of the Church of England. To every Churchman in our cities, towns, and villages, we recommend the subject as worthy of their serious consideration; and we hope and trust that drunkenness will be banished from the earth, and that all men will, by the grace of God, live soberly, righteously, and godly.

September 4th, 1840.

W. M.

THE BIBLE.

NUMBERS.

THIS book is called NUMBERS, because it begins with declaring the number of the people of *Israel* who were fit for war, and because many numberings are reckoned up in this book, as we find in the first, third, and twenty-sixth chapters. It contains a history of thirty-eight years, and consists of thirty-six chapters. This book shows us how literally the promise was fulfilled to Abraham, that *his seed should be as the stars of heaven for multitude*, though this promise has a spiritual fulfilment (Gal. iii. 29). It appears from xxxvi. 13, that it was written by Moses in the plains of Moab. Most of the transactions

here recorded took place in the second and thirty-eighth years: "the dates of the facts related in the middle of the book cannot be precisely ascertained." Here we may see that Jehovah guides his people in the right way: they were afflicted in the wilderness, yet what miracles were wrought for them; but in the midst of these they sinned against God and did not escape unpunished. "*These things*," says Paul, "*happened unto them for ensamples, and they are written for our admonition.*"

This book may be divided into four parts, viz:—

Part I. The census of the Israelites, and the marshalling of them into a regular camp. (i. ii.) The sacred census of the Levites, the designation of them to the sacred office, and the appointment of them to various services in the tabernacle, are related in iii. and iv.

— II. The institution of various legal ceremonies. (v.-x.)

— III. The history of their journey from Mount Sinai to the land of Moab, which may be described and distinguished by their eight remarkable murmurings in the way; every one of which was visited with severe chastisement. (xi.-xxi.)

— IV. A history of the transactions which took place in the plains of Moab. (xxi.-xxxvi.)

Passages in Numbers referred to in the New Testament:—

Numb. viii. 16;	Luke ii. 23.	Numb. xxi. 5, 6;	1 Cor. x. 9.
ix. 18;	1 Cor. x. 1.	xxi. 9;	John iii. 14.
xi. 4;	1 Cor. x. 6.	xxii. 23;	2 Pet. ii. 16.
xii. 7;	Heb. iii. 2.	xxii. 39;	2 Pet. ii. 15.
xiv. 27;	1 Cor. x. 10.	Jude 11.	
	Heb. iii. 17.	xxiv. 14;	Rev. ii. 14.
xvi. 1;	Jude 11.	xxv. 9;	1 Cor. x. 8.
xix. 3.	Heb. xiii. 11.	xxvi. 65;	1 Cor. x. 5.
xx. 8.	1 Cor. x. 4.	xxviii. 9;	Matt. xii. 5.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

OF THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

Sect. I.—Of the six first Occasional Prayers.

THE usual calamities which afflict the world are so exactly enumerated in the preceding Litany, and the common necessities of mankind so orderly set down there, that there

seems to be no need of any additional prayers to complete so perfect an office. But yet, because the variety of the particulars allows them but a bare mention in that comprehensive form, the Church hath thought good to enlarge our petitions in some instances ; because there are some evils so universal and grievous that it is necessary they should be deprecated with a peculiar importunity, and some mercies so exceedingly needful at some times, that it is not satisfactory enough to include our desires of them among our general requests, but very requisite that we should more solemnly petition for them in forms proper to the several occasions. Thus it seems to have been among the Jews ; for that famous prayer which Solomon made at the dedication of the temple supposes that special prayers would be made there in times of *war, drought, pestilence, and famine*. And the light of nature taught the Gentiles on such extraordinary occasions to make extraordinary addresses to their gods. Nor are Christians to be thought less mindful of their own necessities.

Sect. II.—Of the Prayers in the Ember Weeks.

The seasons called Ember weeks were settled by the Council of Placentia, A.D. 1095, to be the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September, and the 13th of December. These seasons are set apart for the imploring God's blessing by fasting and prayer upon the ordinations performed in the Church at those times, in conformity to the practice of the apostles, who, when they separated persons for the work of the ministry, prayed and fasted before they laid on their hands. (Acts xiii. 3.) It is true, at the first planting of the gospel orders were conferred at any time as there was occasion ; but as soon as the Church was settled, the ordination of ministers was affixed to certain set times, which was the first original of these four weeks of fasting. They are called *ember-days*, from a German word (as some think) which imports *abstinence*. The *first* of the prayers is most proper to be used during the days the candidates for ordination are undergoing examination to prove their fitness for the office of the ministry ; and thus we pray that God would "*guide and govern the minds of his servants, the bishops and pastors of his flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of his Church.*" The *second* prayer is most suitable to be used on the day of ordination ;

wherein we entreat of God to “*give his grace to all those who are to be called to any office and administration in the Church, and so to replenish them with the truth of his doctrine, and endure them with innocency of life, that they may faithfully serve before him to the glory of his great name and the benefit of his holy Church.*”

NOTICES OF BOOKS.

The Sea. By the Widow of a Clergyman. London: Whittaker. Nottingham: W. Dearden. 1840.

THIS little work seems intended to spiritualize the different scriptural allusions made to the sea; the spirit of it is truly devotional, and the manner of writing interesting. The authoress thus remarks in the introduction: “We propose to dive into the depth of the ocean, and as far as we can to ascertain the hidden wonders of the deep, the nature of that vast body of water, which is supposed to occupy at least a third part of the surface of the globe. We shall inquire into the varied characters of the inhabitants of the ocean—its vegetable and mineral productions, &c. Then having, as we hope to do, engaged the attention of our young readers, we shall gently lead on their minds to the best improvement of the subject. We shall open the BIBLE, and there trace the mention of the SEAS. Happy is it for Christian children that some of the most interesting subjects of nature’s volume may be found in the book of all books the best.”

Outlines of China: Historical—Commercial—Literary—Political. By Robert Bell, Esq. London: Brown. 1840.

To those who feel interested in the present condition of China, this small pamphlet will be acceptable; containing as it does, within a small compass and at a charge very low, an immense mass of information.

National Duties in connexion with Religion. By George Thomas, B.A., Incumbent of Thornton, Bradford. 12mo. pp. 103. London: Seeley; Hamilton, Adams & Co. Bradford: E. A. W. Taylor. 1840.

WE cordially recommend the perusal of this little work to every sound Churchman and true Christian. The following

quotation from the preface will serve to shew the scriptural foundation of the arguments advanced by the writer :—" It is painfully evident that the principles of divine truth as maintained and applied in the following chapters are, unhappily for themselves and the land in which they dwell, but little understood or appreciated by large numbers of every rank, high and humble, in this nation. Equally painful and certain are the results : God is not honoured, the people not blest, the nation not happy." For a further specimen of the work we refer our readers to the article "Miscellanea" in our present number. We purpose the next month to make a further extract from it.

THE HISTORY OF MR. FANTOM.

(Concluded from page 189.)

"THE LAST WORDS, CONFESSION, AND DYING SPEECH, OF WILLIAM WILSON, WHO WAS EXECUTED AT CHELMSFORD FOR MURDER.

'I WAS bred up in the fear of God and lived with credit in many sober families, in which I was a faithful servant ; but being tempted by a little higher wages, I left a good place to go and live with Mr. Fantom, who however made good none of his fine promises, but proved a hard master. In his service, though I was not allowed time to go to church, I was encouraged to attend every profligate and seditious meeting in the neighbourhood. This troubled me at first, till I overheard my master say, that going to church was a superstitious prejudice, and only meant for the vulgar. Upon this I resolved to go no more ; for I thought there could not be two religions ; one for the master and one for the servant. Finding my master never prayed, I too left off praying ; this gave Satan great power over me, so that I from that time fell into almost ever sin. I was very uneasy at first, and my conscience gave me no rest ; but I was soon reconciled by overhearing my master and another gentleman say, that death was only a long sleep, and hell and judgment were but an invention of priests to keep the poor in order. I mention this as a warning to all masters and mistresses, to take care what they converse about while servants are waiting at table. They cannot tell how many souls they have sent to perdition by such loose talk. The crime for which I die is the natural consequence of the principles I learnt of my master. A rich

man, indeed, who throws off religion, may escape the gallows, because want does not drive him to commit those crimes which lead to it; but what shall restrain a needy man who has been taught that there is no dreadful reckoning? Oh, my dear fellow-servants! take warning by my sad fate; never be tempted away from a sober service for the sake of a little more wages. Never venture your immortal souls in houses where God is not feared. And now hear me, O my God! though I have blasphemed thee; forgive me, O my Saviour! though I have denied thee. O Lord most holy, O God most mighty, deliver me from the bitter pains of eternal death! and receive my soul for his sake who died for sinners.

‘WILLIAM WILSON.’

“Mr. Trueman would never leave this poor penitent till he was launched into eternity, but attended him with the minister in the cart. This pious minister never cared to tell me what he thought of William’s state. When I ventured to mention my hope that, though his penitence was late, yet it was sincere, and spoke of the dying thief on the cross as a ground of encouragement, the minister with a very serious look made me this answer:—‘Sir, that instance is too often brought forward on occasions to which it does not apply. I do not choose to say any thing to your application of it in the present case, but I will answer you in the words of a good man, speaking of the penitent thief: ‘There is *one* such instance given that nobody might despair, and there is *but one* that nobody might presume.’

“Poor William was turned off just a quarter before eleven; and may the Lord have had mercy on his soul.” Z.

MISCELLANEA.

CHURCH-RATES.—It was stated in the House of Commons two years ago that nineteen-twentieths of the Church-rates were paid by Churchmen. The whole amount for that year was estimated at 600,000*l.*, of which 570,000*l.* was paid by Churchmen, and 30,000*l.* by Dissenters. In the same year the sum of 25,000*l.* was voted by Parliament to Dissenting teachers, and a further sum of 24,000*l.* towards the erection of Dissenting meeting-houses and the popish College at Maynooth. Out of these two last sums the Churchmen paid seven-eighths, or 43,000*l.*: therefore, Churchmen are actually paying 13,000*l.* more in one year towards the support of Dissent, than Dissenters are paying towards the Established Church.

CHURCH-RATES.—The following fact will prove that the opposition of many of our poorer country people to institutions really valuable arises from ignorance and misconception. In a village where the payment of the church-rate had been violently opposed the following circumstance took place:—A man and his wife were walking toward the church; when they came to the gate and looked up at the clock, their disappointment was great at finding that it stood. They then began to abuse the church-officers, but were interrupted by a remark of the resident clergyman's wife, who joined them and said, "Well, *now* you *feel* the evil of not paying the church-rate; *you* suffer one of the inconveniences." The reply was, "My dear ma'am, *we* never knew that the church-rates went for *such* things; we thought, and all the people in the village think, that money goes to the parson." An opportunity was thus afforded for explaining the uses to which the church-rates are applied.

WHIG AND TORY.—The term "WHIG" was given by those attached to King Charles II. to their opponents, because they thought they resembled a set of fanatics in Scotland, called "WHIGS:" their name being derived from a kind of buttermilk upon which it was said they lived; and the courtiers obtained the name of "TORIES," because their adversaries thought they resembled the banditti in Ireland known by that name.—*Conversations on the History of England. Painter, Strand.*

EXCUSES FOR NOT ATTENDING PUBLIC WORSHIP BY EXEMPLARY CHRISTIANS.—Overslept myself—could not dress in time. Too cold—too hot—too windy—too dusty. Too wet—too damp—too sunny—too cloudy. Don't feel disposed. No other time to myself. Look over my drawers. Put my papers to rights. Letters to write to my friends. Taken a dose of physic. Been bled this morning. Mean to walk to the bridge. Going to take a ride. Tied to the shop six days in the week. No fresh air but on Sundays. Can't breathe in church, always so full. Feel a little feverish. Feel a little chilly. Feel very lazy. Expect company to dinner. Stumped my great toe. Got a headache. Caught cold last night at a party. Must watch the servants. Can't leave the house for fear of fire. Servants up to all mischiefs when I go to church. Intend nursing myself to day. New bonnet not come home. Tore my muslin dress coming down stairs. Got a new novel, must be returned on Monday

morning. Wasn't shaved in time. Don't like a liturgy—always praying for the same thing. Don't like extempore prayer—don't know what is coming. Don't like an organ—it's too noisy. Don't like singing with music—makes one nervous. Can't sit in a draught of air—windows and doors open in summer. Can't bear an extempore sermon—too frothy. Dislike a written sermon—too prosing. Nobody to day but our minister—can't always listen to the same preacher. Don't like strangers—too bombastical. Can't keep awake when at church. Snored aloud last time when there—shan't risk it again. Tired to death with standing to pray. Hate to kneel—makes my knees stiff. Mean to inquire of some sensible person about the propriety of going to so public a place as church. Will publish the result.

THE ARMY AND NAVY. “A new order of things is daily stamping its character on the army and navy of our country; and where formerly but one truly Christian officer could be seen, there are now ten to be found at this moment. This is a circumstance which gladdens every Christian heart, and bids fair to call down a blessing on the future services of our armies and fleets whenever they shall enter in defence of this of our land.”—*Extracts &c. by Cap. Sir N. J. Willoughby.*

PROTESTANTISM AND POPERY.—A poor man, really attached to his Church, was complaining of the zeal and perseverance of the Papists in his neighbourhood, and said, “They tease us so to take their DO-AWAY Bibles.” This epithet, ignorantly applied to the Douay version, aptly expresses the attempts and desires of many who would eradicate our English translation.

The following inscription (mentioned in a former number of *The Village Churchman*) on the crown of the great bell at Lincoln, reminds us of Rev. xxii. 17. May not the former be founded upon the latter?

“The Holy Ghost, proceeding from the Father and the Son, sweetly sounding to salvation.”

“The Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst, come; and whosoever will, let him take the water of life freely.”

If the value of this passage of God's word were really felt whenever our Church-bells chime for service, how much larger would our congregations be, and how much more profitable would their attendance prove! Each soul is

“athirst” for something ; and at the wells of earthly enjoyment numbers have proved that awful truth, John iv. 13. “Whosoever drinketh of this water shall thirst again ;” and yet they will not listen to what Jesus adds, “Whosoever drinketh of the water that I shall give him, shall never thirst.” When we once enjoy this we only desire an increased portion, which is so bountifully bestowed that we can never again be said to *suffer* from an unsatisfied desire. David indeed says, “As the hart panteth after the water-brooks, so longeth my soul after thee, O God :” but this figure seems rather to express the intensity of a desire, for which an ample portion is waiting, than a *painful* sense of need. The “water of life” may well be said to be “*freely*” offered in the large proportion of Scripture which is contained in the various services of our Church. Those who will compare the Bible and Liturgy in the way that Mr. Bailey* has done, will be surprised and profited by the employment.

“Let the State cease to build churches and chapels for our growing population, and they must build bridewells and jails, and houses of correction and penitentiaries and convict ships, and have convict settlements. For secular learning, as it cannot change the corrupt heart of man, so it cannot stop the flood-gates of vice and cruelty, which shall inundate a God-forsaken nation. And beneath all the pretended refinements of scholarship, and the boasted discoveries of science, and the deceitful blandishments of elegant accomplishments, there will still lurk that corrupt guilty nature which, without the restraints of religion, leaves wretched man brutish in all his passions and devilish in all his tempers.”—*G. Thomas, B.A.*

“St. John the Evangelist, dwelling at Ephesus to extreme old age, when he could with difficulty be supported to Church on the arms of the disciples, and could not hold out to put together many words, the power of voice failing him, used only to pronounce, by single ejaculations, ‘Little children, love one another.’ At length the brethren and disciples who were present, wearied with hearing constantly the same words, said, ‘Master, why do you always say this ?’ The answer was a sentence worthy of St. John : ‘Because it is the Lord’s precept : and where this precept is fulfilled, there needs no other.’”—*St. Jerome’s Commentary on Galatians.*

* See *Liturgy compared with the Bible.* By the Rev. H. I. Bailey, 2 Vols. London : Hatchard.

TREASURY.

ZEAL FOR GOD'S GLORY.—"It is the aggregate of Christian efforts that saves the souls of men, and glorifies our Heavenly Father. To no one individual can we rightly ascribe the illumination, the awakening, converting, nourishing, of the sons of God. The influences of the Spirit stream in upon us from every side at every moment of our being; and every Christian is made more or less the medium [through which those influences flow. Every one who has a zeal for God in his heart may do—does do, something as the instrument of God. Let not then timidity hold us back; let not limited powers and opportunities discourage us; let us only each co-operate, each do something in word and act, and *that something will tell*. In private life, in social, and in public; with families and friends and neighbours; for churches and schools and ministers and catechists; by subscriptions and societies for our less enlightened brethren at home, and our heathen fellow sinners abroad; work—work while it is day. Every one has talents; use them for your Lord. Every one is a steward of his grace; O take care that you be found faithful to your trust."—*Griffith on the Lord's Prayer*.

COLLECT FOR THE FIFTH SUNDAY AFTER TRINITY.—There is an expression in the latter part of this collect which is very striking: "*godly quietness*." We naturally wish for rest and freedom from persecution; but our Church teaches us to convert our temporal comforts into *spiritual* blessings. The description given of the early Christians (Acts ix. 31.) seems to explain what is meant by "*godly quietness*." "Then had the churches rest throughout all Judea and Galilee and Samaria and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied." A constant desire for the presence and favour of God, produced by the influences of the Holy Spirit, can alone secure the Church, and each individual member, from the dangers and temptations of quietude.

"Mankind are not now in the state of happiness in which our first parents were created. And why so? Because sin has broken up that perfect concord which then existed between the mind or will of God and that of his rational creatures. Before the fall man's heart was like a well-tuned instrument, upon which every note that was struck sent forth

a sound that was pleasing to its Maker. There was no jarring of the will, no discord of the affections. A creature so much resembling the perfection of moral excellence could not be otherwise than happy. He obeyed because he loved to obey; he loved to obey because his holy nature was in unison with every intimation of the divine will. When he was made God pronounced him to be very good; and agreeably to the universal law, which links obedience and blessedness together, he was as happy as he was good. How long he continued in that state we are not told; but one thing is clear, namely, that man in his natural state is not now of one mind with his great Law-giver. God commands, but the sinner disobeys. Mount Sinai burns, but the sinner rebels still. Jesus the Saviour dies, and yet the sinner refuses to be saved. Whence all this opposition? How is it that the authority of God is set at nought, the terrors of the law disregarded, and the blood of the Redeemer trampled under foot? It is because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be. There is a necessary and unceasing opposition between the will of the unregenerate sinner and the will of God; hence God commands what is good, but man chooses what is evil; and as long as this opposition prevails the creature must be a stranger to true happiness."—*Gift to a Domestic*.

Upon the principle above stated we are brought to confess what we daily feel, when we are alive to our *true* state, that we are "*miserable sinners*."

"When Paul was a Pharisee, he thought he was blameless; when he was a Christian, the chief of sinners: before, any thing but Christ; now, none but Christ.

"Believers are children of the same Father, members of the same Son, and habitations of the same Spirit, fellow-citizens, fellow-servants, fellow-soldiers, fellow-travellers, and fellow-heirs.

"There is nothing terrible in death, but what our lives have made so.

"Let us familiarize death by meditation, and sweeten its preparation by prayer.

"As Noah's dove found no footing but in the ark; so a Christian finds no contentment but in Christ."—*Mason*.

"When I can truly say, '*Thy will be done on earth as it is in heaven*,' I shall long to be in heaven that I may do it perfectly."—*Adam*.

POETRY.

A BIRTH-DAY MEMORANDUM.

Inscribed on a blank leaf at the end of the writer's pocket Bible.—Lines written before breakfast, June 3, 1834, the Anniversary of my Birth-day, in 1780.

BY W. HONE.

The proudest heart that ever beat,
 Hath been subdued in me :
 The wildest will that ever rose,
 To scorn thy cause, and aid thy foes,
 Is quell'd, my God, by thee.
 Thy will, and not my will be done ;
 My heart be ever thine :
 Confessing thee, the mighty Word,
 I hail thee, Christ, my God, my Lord,
 And make thy name my sign.

CLOSET PRAYER.

BY JAMES MONTGOMERY.

O what a privilege to kneel,
 Fall down and worship at thy feet,
 My God, my Saviour ! and to feel
 With thee communion high and sweet :
 —To pour my spirit out in prayer,
 Or on the wings of praise ascend,
 Like Moses, to the mount, and there
 Converse with God as friend with friend !

“I SHALL SEE HIM BUT NOT NOW.”

Num. xxiv. 17. and seq.

(For the Village Churchman.)

Moab's might is ranked around,
 Smokes the mount with sacrifice :
 Mute they wait to greet the sound,
 That shall curse their enemies.
 “I shall see him !—but not now : ”
 Bursting thus the prison'd thought,
 Which he trembled to avow,
 All the prophet's wiles unwrought.
 “I shall see him !—but not now : ”
 Though not nigh, too near shall view ;

Prince to come ; whom, Moab thou,
Soon and sad as I, shalt rue !

“ I shall see him !—but not now :”
He shall shine on Israel,
Who shall ne’er unbend his bow,
Till no foe be left to tell.

“ I shall see him !—but not now :”
Moab’s corners all shall fail ;
Seir and Edom both shall know
Hiding-place of none avail.

“ I shall see him ! but not now :”
Amalek, the nations’ lord ;
Vainly crouching *then* shall bow
Not to sceptre, but the sword.

“ I shall see him !—but not now :”
Kenite, safe in that thy nest,
Thee shall he find out, and low
Tear thee from thy rocky rest.

“ I shall see him !—but not now :”
Nearer low’rs the dreadful day,
Dark in vision ! Ah, then, how
Shall my soul it’s coming stay ?

Past are these.—The rebel seer,
Who ‘twixt heaven and blessing stood,
Doom’d what he denounc’d to share,
Gather’d was with foes of God.

Mount of vision ! Yet once more
Faith may win thy cloudy height ;
Thence discern and there adore
Jacob’s Star, soon here t’alight.

“ I shall see him !” Yes, this eye
Now so dull, and downward pent,
Soon shall see him rend the sky,
And roll back the firmament !

Sole Deliverer ! only Star
Whom thy saints may dare implore,
Hell’s Almighty Conqueror !
Beam and bless them evermore.

TRAUCODOTTO.

[VILLAGE CHURCHMAN'S MONTHLY ALMANAC.]

OCTOBER, XXXI. DAYS.

3rd MOON, First Quarter .. 5h. 38m. aft.			SUN rises 6 17			sets 5 43		
11th	Full	7h. 14m. mor.	— do. 6 33			do. 5 27		
17th	Last Quarter	11h. 58m. aft.	— do. 6 44			do. 5 16		
25th	New	8h. 58m. mor.	— do. 6 59			do. 5 1		
			MORNING LESSONS.			EVENING LESSONS.		
1	Thrs		Tobit 7	Mark 4	Tobit 8	1	Cor. 16	
2	Frid		9	5	10	2	Cor. 1	
3	Sat	Clock slow 11 3	11	6	12		2	
4	SUN	16 Sunday aft. Trinity	Ezek. 2	Mark 7	Ezek. 13	2	Cor. 3	
5	Mon		Judith 1	8	Judith 2		4	
6	Tus		3	9	4		5	
7	Wed		5	10	6		6	
8	Thrs		7	11	8		7	
9	Frid	Clock slow 12 46	9	12	10		8	
10	Sat	Ox. & Cam. Term bg	11	13	12		9	
11	SUN	17 Sunday aft. Trinity	Ezek. 14	Mark 14	Ezek. 18	2	Cor. 10	
12	Mon	[Old Mich. Day.	Judith 15	15	Judith 16		11	
13	Tus		Wisd. 1	16	Wisd. 2		12	
14	Wed	Length of day 10 44	3	Luke a 1	4		13	
15	Thrs		5	b 1	6	Gal. 1		
16	Frid		7	2	Ecclus 8		2	
17	Sat	Clock slow 14 38	9	3	10		3	
18	SUN	18 Sunday aft. Trinity	Ezek. 20	Luke 4	Ezek. 24	Gal. 4		
19	Mon	[St. Luke.*	Wisd. 11	5	Wisd. 12		5	
20	Tus		13	6	14		6	
21	Wed	B. of Trafalgar, 1805	15	7	16	Eph. 1		
22	Thrs		17	8	18		2	
23	Frid	Clock slow 15 37	19	9	Ecclus 1		3	
24	Sat		Ecclus 2	10	3		4	
25	SUN	19 Sunday aft. Trinity	Daniel 3	Luke 11	Daniel 6	Eph. 5		
26	Mon		Ecclus. 6	12	Ecclus 7		6	
27	Tus		8	13	9	Phil. 1		
28	Wed	St. Simon and Jude.	Job 24, 25	14	Job 42		2	
29	Thrs		Ecclus 10	15	Ecclus 11		3	
30	Frid	Clock slow 16 12	12	16	13		4	
31	Sat.	Day decreased 6 54	14	17	15	Col. 1		

* For St. Luke.—Morning, Ecclus. 51.

a To ver. 39.

b Begin ver. 39.

THE VILLAGE CHURCHMAN.



No. XXXV.] NOVEMBER, 1840. [NEW SERIES.

ORIGINAL PAPERS.

THE ESTABLISHMENT OF RELIGION BY THE STATE IS SCRIPTURAL.—No. I.

BY THE REV. G. THOMAS, A.B., INCUMBENT OF THORNTON,
BRADFORD, YORKSHIRE.

(For the Village Churchman.)

IN our humble endeavour to do that which is right, we naturally turn our eyes to the Word of God. We mark what God has done, and required his people to do, in times past; and believing that what he once sanctioned and commanded must be right, we adopt and pursue the same at this day. Now, no sooner do we look into the Word of God than the thing which strikes us is, that the first Church which was set up by God was also, by his express command, an *established* Church. The Jewish Church was an established and an endowed Church. That this principle was to be confined to the Old Testament dispensation, is no where asserted. The contrary is implied. Our assertion is, that the principles of an established Church, as such, are not so opposed to the will of an unchanging God, as modern objectors would have us to believe.

The Church, under both dispensations, is represented under the significant emblems of "a crown and a royal diadem." (Isaiah lxii. 3.) Crowns and diadems are used as *outward* emblems of authority, and as bearing witness to the power of him who is invested with them. The Church must

be *visible* to answer this end. A visible Church was formed, not only in the Old, but also in the New Testament: The Saviour did not leave *any* body, or *every* body to set up his kingdom: he chose *twelve*. To them he said, "As my Father hath sent me, so send I *you*." When *they* went forth commissioned for this work, they were not to allow any and every one to exercise the functions of the Church: certain were to be formally called and appointed to the work; and the caution was given—"Lay hands suddenly on no man." Some appointment to the office was necessary for the ministers, and some form of worship necessary for the people. We look into God's Word to see whether religion may be *established* under any form: we find it was once *established* by the express command of God. The command given by God to his ancient people was—"Let them make me a sanctuary that I may dwell among them" (Exod. xxv. 8.) And surely it was an especial proof of his divine wisdom that he should incorporate in all the national institutions of that people, the sacred principles of what we may call the National Religion: heaven was his throne, and the earth his footstool, and this his faithful people well knew. They knew, also, that he was about their beds, and about their path, and that they could no where go from his presence, or flee from his Spirit, and yet they strictly obeyed the Divine injunction which declared that there should be *One National Sanctuary*. The Sanctuary when built was placed in the midst of the camp, and the hosts of Israel pitched their tents around it; as if to show that a national religion was the heart of the whole community.

This national Church was, moreover, an *endowed* Church, for it was *fixed by law* what every Priest and every Levite, attending upon the Church service, should receive: of which all may satisfy themselves by referring to Num. xviii. 8-13. This did not hinder the people from making *voluntary* offerings, as may be seen on the occasion of rearing the Tabernacle, &c., but still the maintenance of religion was not left to the fluctuating whims of men;—it was provided for.

And besides all this, the *Church* was so connected with the *State* that the reigning monarch could interpose to regulate its ministers and its services. David regulated the courses of the Priests and the changes of the Levites. Solomon deposed Abiathar, and substituted Zadoc in his place. Josiah restored the passover. And in doing all this, they did what it was their duty to do.

Here is our warrant—we derive it from God's own word; and what the unchanging God has once done cannot be essentially wrong. And if it be objected that there was something peculiar and exclusive in the Old Testament; we ask, what then is the meaning of that prophetic declaration concerning the Church in *Gospel* days, and when under the Christian dispensation it should be extended to the Gentile world—"And kings shall be thy nursing fathers, and queens thy nursing mothers?" Does this forbid the monarch who sits upon our throne in these Gospel days from patronizing, endowing, providing for, and supporting, in every way, the Gospel of Christ? Does it forbid a nation acting in its national capacity from making provision for the extension of this Gospel? So say the non-conformists of these days; but let them listen to the commentary on this text of one who, as a Christian, had no party to support, but that which belonged to God. The words of this good man run thus:—"The Christian Church, after a long captivity, was happy in some such kings and queens as Constantine, and his mother Helena; and afterwards, Theodosius; and others, who nursed the Church with all possible care and tenderness. Whenever the sceptre of Government is put into the hands of religious princes, then this promise is fulfilled. The Church in this world is in an infant state, and it is in the power of princes and magistrates to do it a great deal of service; it is happy when they do so, and when their power is a praise to them that do well." *

The same we maintain. We declare it to be a truth of the Bible, that in countenancing, supporting, and establishing religion, the State is doing what it is in duty bound to do. In short; that the establishing of religion by the State, is *scriptural*.—See, by the same author, "*National Duties*." Seeley, London.

(To be continued.)

THE SABBATH BREAKER, AND THE SABBATH OBSERVER.

BY JOSEPH FEARN.

(For the *Village Churchman*.)

It was Saturday evening, and the sun was tinging with yellow gold the old tower of an ancient church in the north, when two working men were walking home to their own

* Matthew Henry's Commentary on Isaiah xlix. 23.

village from an adjacent town, in which, during the week, they had been employed.

Thomas Rogers was an industrious workman in an extensive factory, and by dint of perseverance, and by means of good conduct, honesty, and soberness, had gained the esteem and favour of his employer: he was a man of good understanding, which had been improved and cultivated by the reading of proper books, in which way he occupied much of his *little* leisure after his work was finished in the evening of the day. These books were not productions calculated to render the poor man unfit for the performance of the humble and active duties of his situation: no scientific or philosophical works were found in his possession, or were ever studied by him, except it were some important treatise on mechanics—a thing necessary to be read by persons employed as Rogers was; but he read much plain and wholesome instruction, either from the Book of God itself or from other books written by biblical authors who based their sentiments on the Word of inspired truth. The Bible was the delight of this excellent workman's heart, and possessing a good natural memory, he was familiar with copious extracts from its sacred pages, and shewed oftentimes no very mean judgment in applying to circumstances the results of his reading.

William Brown, the other workman, was a person of a very different character and disposition of mind: though a man of activity in his business, and regular withal in his work, yet he was a man whose mind was most differently constituted—he being an individual who knew but little, and never took the trouble to seek after acquiring more knowledge. He was ignorant on the subject of religion—he knew nothing of the Bible; and therefore his conduct was not moulded after the law of God or the requirements of Christianity: his Sundays were either spent in the ale-house or the society of mean and wicked men, or as one of a party of sabbath breakers, who excuse themselves for the desecration of the sacred day by pleading the hard labour or confinement of the six days of the week. Sometimes Brown was to be seen rowing a pleasure boat on the water; at other times he was reclining, with others like himself, on some grassy hillock where they had met to feast off provisions they had brought from their homes on an excursion of pleasure up the country; and often was he carousing in the village inn with the lowest companions, while his wife and children were neglected, and suffered in some other way to defile the hallowed hours of God's blessed

Such were the two characters who were observed moving homewards on the evening aforesaid.

"I am glad to-morrow is Sunday," said Brown; "I have been terribly fagged all the week, and my wife and little ones have seen but little of me; I hope to have some rest then, and enjoy the air and make myself comfortable."

"I am glad also," rejoined Rogers, "but I suspect our joy proceeds from a different source: I am equally pleased with yourself that my body will rest on the morrow after a week's unusual fatigue; but I am the subject of a gratification to which I think you are a stranger. I fear you anticipate your Sundays for the purpose of taking your own pleasure and seeking your own amusement, instead of attending to the service and worship of God, and the looking after the management of your children and the training them up in the nurture and admonition of the Lord. Don't be offended, Brown, but I do think you spend your Sundays very improperly, and it is for your good that I tell you of the evil of your conduct in this respect, as it will be sure to bring down its dreadful consequences upon yourself and your family."

"What harm can there be," said Brown, "in taking one's family to some pretty place a few miles from our house, and there enjoying the open air if the weather be fine—besides the advantage of exercise for the children? And is there any objection to my sitting quietly in the clean and nice parlour of the 'Wheatsheaf,' holding a little innocent conversation with some of my poor neighbours?"

"I see great harm in the one, and I have many objections to the other course of conduct which you wish to palliate: the Sabbath is God's own day—every hour of it should be devoted to his service, either by the outward observance of his ordinances, or by the proper feelings of the heart and mind, which will lead a man to think and act seriously. God has commanded us to keep holy the Sabbath day—that is one of his most particular precepts, and he is much offended when he witnesses the breaking of that his command. Now the way you spend your Sunday, is not observing the commandment to keep holy the Lord's day; to keep it holy is to spend its hours either at Church, waiting on the ministrations of the Gospel and joining in the general prayers and praises of the House of God, or in your own family at home, reading aloud to them either the sacred Scriptures, or some good and religious tracts or books. Some part of the day should be spent in private prayer and meditation, and if opportunities pre-

sented, works and labours of Christian love should be performed."

"Well," said Brown, "you have said nothing about my own ease and comfort: am I not allowed to take any fresh air, after the confinement of a whole week in a close and crowded factory?"

"You might be enabled to take a pleasant and quiet walk for an hour during the intervals of divine worship, and I think there is nothing wrong in doing that; but the going on the sea, in a boat filled with either jocose or profane persons; or the riding in a pleasure cart to some neighbouring village, there to consume the hours in merriment and mirth; or the wasting the sacred time in the society of sinful revelers and tavern frequenters—all this I think very wrong, and you may be sure of its bringing ruin upon your family if continued, and if not repented of will destroy your own and their immortal souls."

"Well, you are monstrous strict in your ideas of keeping Sunday—I am not so particular: it is the only holiday I get, and it is very hard if I cannot then take a little pleasure."

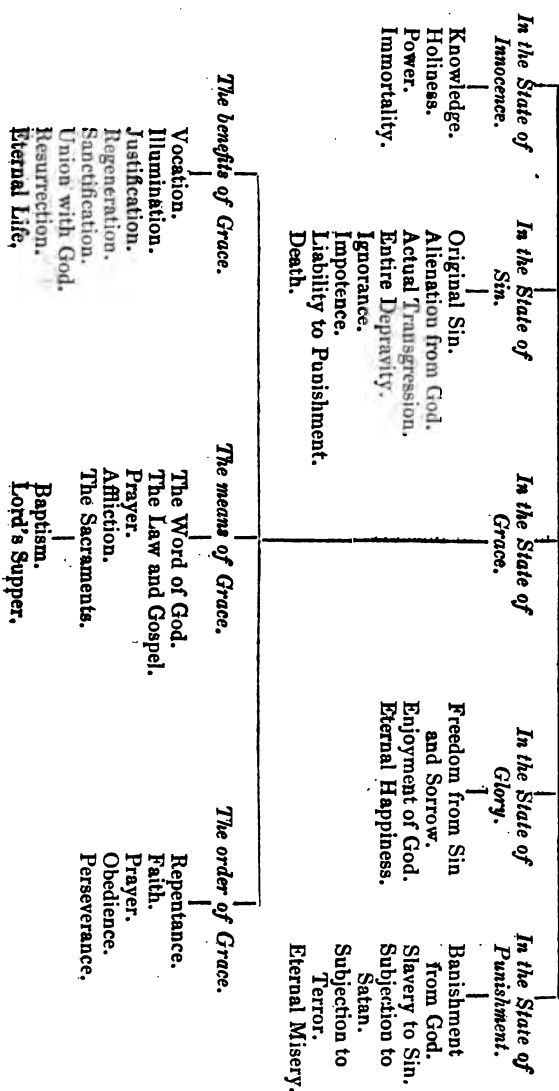
"Do you remember ever to have read a text of Scripture which says—'that you should call the Sabbath of the Lord a delight, the holy of the Lord and honourable, not taking thine own pleasure on my day?'"

They drew nigh to the village where they abode, and parted—one to go home to his quiet, clean, and pious little household, to prepare for the holy Sabbath's rest and sacred occupation, and the other to join a badly trained and noisy host of children, regardless of their duty either to their earthly or their heavenly Father. Oh! my poor cottage reader—before I close this sketch, which I mean to continue in another paper, let me beg of you to reflect upon the serious and solemn fact, that the sin of Sabbath breaking is a heinous sin; that it is productive of innumerable evils, domestic, social, and public; that it will spoil your comfort and respectability in life, bring horror of conscience on a death-bed, and shut you out of heaven for ever.

(To be continued.)

"God will not suffer the world to smile on his servants, lest they should fall in love with it. The man who knows his business in the world, and has his eye fixed on his best interest, can welcome pain, crosses, passion, hatred."—*Adam.*

SCHEME OF THE CHRISTIAN RELIGION.—PART II. OF MAN.



EPITAPHS.—No. II.

THE word *Epitaph* at first signified certain verses sung at funerals in honour of the dead, and repeated every anniversary; but at present it means an inscription upon the monument of a deceased person. In Hervey's "Meditations among the Tombs," we find the following remarks appropriate to the subject of this paper:—"Examining the records of mortality, I found the memorials of a *promiscuous* multitude. They were huddled, at least they rested together, without any regard to rank or seniority. None were ambitious of the uppermost rooms, or chief seats, in this house of mourning. None entertained fond and eager expectations of being honourably greeted in their darksome cells. The man of years and experience, reputed as an oracle in his generation, was content to lie down at the feet of a babe. In this house, appointed for all living, the servant was equally accommodated and lodged in the same story with his master. The *poor indigent* lay as softly, and slept as soundly, as the most *opulent professor*. All the distinction that subsisted was—a grassy hillock, bound with osiers; or a sepulchral stone, ornamented with imagery.

Why then, said my working thoughts, O! why should we raise such a mighty stir about *superiority* and *precedence*, when the next remove will reduce us all to a state of equal meanness? Why should we exalt ourselves, or debase others, since we must all one day be upon a common level, and blended together in the same undistinguished dust? O! that this consideration might humble my own and other's pride; and sink our imaginations as low as our habitation will shortly be."

We now proceed to give further specimens of monumental inscriptions:—

LIFE how short! ETERNITY how long!

O, see how soon the flowers of life decay,
How soon terrestrial pleasures fade away;
This star of comfort for a moment given,
But rose on earth, then set to rise in heaven.

Happy the babe who, privileg'd by fate
To shorten labour and alighten weight,
Receiv'd but yesterday the gift of breath,
Order'd to morrow to return to death.

Death's terrors is the mountain *faith* removes ;
 'Tis *faith* disarms destruction :
Believe, and look with triumph on the tomb.

She "being dead, yet speaketh."—*Heb.* xi. 4.

Oh ! it is sweet to die, to part from earth,
 And win all heaven for things of little worth.

Oh ! whisper not within thy heart,
 "I am too young to die :"
 For thousands younger than thou art,
 In death and darkness lie.
 To summon thee to meet thy doom,
 How quick may be the call !
 E'en while thou bendest o'er my tomb,
 The dart of death may fall.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. XI.

"The sea is His."—*Psalm* xcv. 5.

Who that has stood beside the ocean and watched its ebb and flow ; or marked its varied aspects, now basking in sunshine, now vexed by storms, can doubt for a moment that the sea is His, who in the beginning created the heavens and the earth, and whose spirit moved upon the face of the waters ? Spread out like a mighty mirror beneath the firmament, it seems to reflect one of the lineaments of Him who sitteth above the waterfloods ; for whether it rolls its smiling waves with gentle murmurs at your feet, or dashes its tumultuous billows with angry roar against the rocks, you feel that power is there ;—power, before which man's strength is unavailing, and which the Almighty hand can alone restrain ; but, like its Maker, the ocean most chiefly displays its power in showing mercy, refreshing and invigorating the atmosphere, and ministering to the wants and convenience of man.

It is, indeed, a spirit stirring scene, to gaze upon the great and wide sea stretching outwards and onwards till it mingles with the sky ; far, far beyond our view the billows sweep along. Whence come they, and what lies hid beneath their unfathomed deep ? The awful voice of ocean will not reveal

these mysteries, but seems to answer, "wide as is our flow, deep and exhaustless as our resources, this 'world of waters' cannot wash away one sin. Commerce spreads her sail upon our surface, the fisher draws supplies from beneath our waves, the invalid finds health in our breezes, and the admirer of nature pleasure on our shores; but, sinner, we have nought to offer thee; thou must go to another fountain which knows no ebb, but pours its healing waters in one continuous flow for every one who feels his need: there wash and be clean."

We might almost wonder to find so many allusions to the sea, in the psalms of one who like David was born and passed the principal portion of life amidst far different scenes; but we can go to no place where the imagery, like the religion of the Bible is not applicable. David had a keen perception of the beauties of God's varied works, and in listening to the ocean evidently felt, that it rolled a "ceaseless diapason" in nature's hymn of *praise*. He felt also that its resistless power made it a meet emblem of *affliction*, and often can the mourner's heart respond to his complaint—"All thy waves and thy billows are gone over me;" but let us remember that affliction, like the sea, is His, and, like its emblem, sent in power and mercy. We trust ourselves in a frail bark upon the deep, knowing its perils yet confiding in the skill of our helmsman; and when our course lies across the sea of trouble, shall we not confide in Him who rules the stormy waters by a word, curbs their billows "by a rope of sand?" "Fear ye not me?" saith the Lord. Alas, we fear the billows more, and look from side to side for help, forgetting that He who placed the sand as a barrier against which the roaring waters dash in vain, can make trifling events so efficient as to stem the tide of trouble, or send a favoring gale and waft our bark into the haven where it would be.

Nor let us forget, that the sea is His, as an instrument of *chastisement*. "Fear ye not me," seems written in legible characters upon the rocks, whose riven and upturned surfaces bear testimony to that awful deluge, with which God avenged his broken laws upon a sinful world. The sea was then God's minister to execute his "strange work," and calling up its overwhelming forces, poured destruction on the shrinking earth. Often since then has the voice of the sea spoken in terror; the merchant has seen the earnings of years swept away in a moment; human science and exertion have beheld their labours foiled as if in mockery; and affection has watched and wept till fear has deepened into anguish,

for "to thee the love of woman hath gone down," and the treasure of man's heart been lost in ocean's caverns.

Once more will the sea conjoin with all the elements as God's ministers of *wrath*; for when the heavens shall be rolled together as a scroll, the roaring of the sea will mingle in that fearful tumult, before which men's hearts will fail for fear. Awful preparations for a more awful scene, when the secrets of all hearts shall be made manifest, and by those the righteous Judge will pronounce an eternal doom. Oh! may we all keep in mind that we, as individuals, shall be there, each for himself to render an account. Let us watch, and pray, and strive, that when the books are opened, and that precious volume, the Lamb's book of life, is unclosed, our sins may be found blotted out by the Redeemer's blood, and our names discovered there written with the pencil of eternity.

Aberystwith.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. XI.

THE SOCIETY FOR PROMOTING THE DUE OBSERVANCE OF THE LORD'S-DAY.

THE Sabbath-day was the first day after the creation was finished, and it was blessed by our gracious Creator for the good of his creatures. He commanded it to be sanctified and kept holy. Wherever this command has been obeyed, both temporal and spiritual prosperity have followed; and wherever the Sabbath has been profaned, individual and national judgments have been poured out by the Judge of all the earth.

How lamentable, therefore, is it that any rational being should neglect to avail himself of the blessings of the Sabbath! Yet, alas! there are thousands, even in this nation, the land of Gospel light, who do not observe the Lord's-day. Our legislators, as the guardians of the people, have wisely and benevolently framed laws to punish Sabbath-breaking; but laws frequently are eluded, and punishment sometimes only hardens offenders; hence it has been found needful to form a "Society for Promoting the Due Observance of the Lord's-day," a short account of which we shall now present to our readers:—

The Society was formed in London, February 8, 1831; the objects of which are—

1. To diffuse information as widely as possible on the subject, by the publication and circulation of books and tracts

on the divine authority of the Institution—on the objections raised against it—on its practical duties—its unnumbered benefits—the prevailing violations of it—the new inroads made on its sanctity—the best means of abating those evils, and promoting the sanctification of the day—and on similar topics.

2. To adopt all such measures, consistent with Scriptural principles, as may appear best adapted to lead to a due observance of the Lord's-day in the metropolis, and throughout the empire.

3. To open a correspondence, and to form local associations.

4. To aid, if funds allow, local associations.

5. To promote Petitions to the Legislature for the enactment of such laws as may be necessary for repressing the open violation of the Lord's-day, and for protecting the Christian worshipper in the peaceful exercise of his duties.

6. To form an union with others, in every part of the world, towards this great object.

A select Committee of the House of Commons was appointed, in July, 1832, to enquire into the laws and practices relating to the observance of the Lord's-day, and to report their observations. This Committee entered upon their labours, and obtained evidence from magistrates, ministers, policemen, constables, churchwardens, coachmen, bakers, inn-keepers, drivers, carriers, traders, boatmen, and from many other classes of the community, detailing an awful state of things, and proving the absolute necessity of some means to counteract the evil.

The Society circulated extracts from these minutes of evidence throughout the country, for the purpose of giving information, and rousing the energies of the people to second the plans of the Legislature.

Meetings were also held and sermons preached in various parts of the kingdom, with a view of extending the operations of the Society.

The ninth annual meeting was held in Freemason's Hall, Great Queen-street, London, on Friday, May 8, 1840, and from the report then adopted it appears that the Society is carrying on its objects with great usefulness to the country, as far as its means enable it. The sum raised from subscriptions, donations, &c. during the year has been 854*l.* 11*s.* 7*d.* The number of publications issued in the same period have been 152,750, a great portion of which has been gratuitously distributed.

Prefixed to the report is a very excellent sermon on

Ezekiel xx. 20, preached before the Society, by the Rev. Hugh Stowell, M.A., of Manchester.

There are auxiliary societies in Manchester, Liverpool, Lancaster, Birmingham, Bath, Bedford, Reading, Chester, Derby, Exeter, Plymouth, Bristol, Hereford, Leicester, Northampton, Wolverhampton, Brighton, Worcester, York, Bradford, Leeds, Hull, Ripon, and in several other cities and towns in England, Scotland, and Ireland.

The annual sermon and report, as also the tracts issued from the Society, may be had at the office, 12 Exeter Hall, London. Several clergymen and laymen are on the Committee, and the secretary is Joseph Wilson, Esq.

The readers of *The Village Churchman* will see from the above account that there is a great work for the Society to do, and that every individual in the kingdom may assist in the object of the Institution. We may all pray for its success. We may, as heads of families, use our influence to promote the observance of the Sabbath. We may all set a good example. We may circulate tracts. We may form a small Society in every village to consult together the best means to be useful in the cause. In short, let us consider what we can do, and "if there be a will there will be a way" to do something, so that by the combination of efforts on the part of all Christians some of the evils of Sabbath breaking may, by God's blessing, be removed, and some of the blessings arising from a due observance of the Lord's-day secured to us and to our posterity.

Oct. 6, 1840.

W. M.

THE BIBLE.

DEUTERONOMY.

THIS word *Deuteronomy*, signifies *the law repeated*. It may be considered as a spiritual commentary on the four preceding books. It briefly touches on many former circumstances, strongly urges the people to obedience, describes the glory of Canaan, and contains an account of the death of Moses, which is supposed to have been added by his successor, Joshua. (See chap. xxxiv.) This book has been called by an old writer, "*the faithful monitor*." In chap xviii. 18, there is a very plain prophecy of Christ. (See Acts iii. 22.) The period of time comprised in this book, is *five lunar weeks*, or, according to some chronologers, about two months; viz. from

the first day of the eleventh month of the fortieth year after the exodus of Israel from Egypt, to the eleventh day of the twelfth month of the same year, A.M. 2553, B.C. 1451. It is worthy of remark, that when our Saviour would answer the temptations of Satan with, "It is written," each of his quotations were drawn out of this book. (See Matt. iv. 4, 7, 10.) In three ways this book of Deuteronomy was magnified and made honourable. First. The king was to write a copy of it with his own hand, and to read therein all the days of his life (xvii. 18, 19). Second. It was to be written upon great stones plastered at their passing over Jordan (xxvii. 2, 3.) Third. It was to be read publicly every seventh year, at the feast of tabernacles, by the priests, in the audience of all Israel (xxxi. 9), &c.

This book comprises four parts, viz:—

Part I. A repetition of the history related in the preceding books. (i.-iv.)

Part II. A repetition of the moral, ceremonial, and judicial law. (v.-xxvi.)

Part III. The confirmation of the law. (xxvii.-xxx.)

Part IV. The personal history of Moses. (xxxi.-xxxiii.)

Passages in Deuteronomy referred to in the New Testament:—

Deut. vi. 13 ; Matt. iv. 10.	Deut. xviii. 18 ; John i. 45.
— 16 ; — 7.	Acts iii. 22.
viii. 3 ; — 4.	— vii. 37.
x. 17 ; Acts x. 34.	xxiv. 1 Matt. v. 31.
Rom. ii. 11.	— xix. 7.
Col. iii. 25.	Mark x. 4.
x. 17 ; Eph. vi. 9.	xxv. 4 ; 1 Cor. ix. 9.
xvii. 6 ; Heb. x. 28.	xxvii. 26 ; Gal. iii. 10.
xviii. 1 ; 1 Cor. ix. 13.	xxx. 12-14 ; Rom. x. 6-9.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

OF THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

Sect. III.—Of the Prayer that may be said after any of the former.

THIS prayer was first added in Queen Elizabeth's Common Prayer-book. It is joined to the ancient Litanies of the Christian Church ; and since sin is the cause of all the fore-

going judgments, this may be added to any of the former, as a prayer for pardon of sin ; which infinite blessing, as it must be obtained by the intercession, so it will "*be for the honour of our Advocate and Mediator, Jesus Christ our Lord ;*" for all the world will see the glories of his intercession in heaven, when sinners are set free from misery through his mediation ; therefore, hear him we beseech thee, O Lord, for us. Amen.

Sect. IV.—Of the Prayer for the High Court of Parliament.

It was said of old "*Kings shall be the nursing fathers, and Queens the nursing mothers of the Church.*" The Jews were to pray for the peace of that kingdom, under which they lived captives (Jer. xxix. 7). The Christians prayed for the Roman Empire, by which they were persecuted. The Persians, though heathens, were to pray and sacrifice for their nation. The Romans also besought God for the nobility and senate. Therefore it is our bounden duty to pray for our country and the great council of the nation, that in "*their peace we may have peace,*" which may not only be the happiness of our days, but remain to our posterity, and be established amongst us for all generations : then may we truly say with the Psalmist, "*Happy are the people who are in such a case ; yea, blessed are the people who have the Lord for their God.*" (Ps. cxl. iv. 15.)

There is an expression in this prayer which needs explanation. We approach our Maker with the title of *Most gracious God*, and in almost the same breath, we speak of our Sovereign as "*our most religious and gracious Queen.*"

Most religious is an epithet incapable of being applied to our Lord—the sole object, and not in any wise the subject, of religion. It only remains, therefore, to observe, that it is applied to the sovereign as an attribute of the office, not the person of the monarch : for, "to use such a phrase indiscriminately, and by appointment, with respect to every sovereign that may sit upon the throne, would be unjustifiable on any other ground, than that it may be regarded as describing the sovereigns as, officially, *temporal head of the Church.*"—*Stebbing.*

It must be recollected that we speak of, not to our Sovereign, in our prayers ; and, therefore, the more exalted the language, the greater praise do we render to HIM "*by whom kings reign and princes decree justice.*" It is magnifying the gift of God to acknowledge that, by His good providence, one whom we are bound to hold in *greatest favour and esteem* is permitted to reign over us. Besides, it is only with

regard to ourselves, her subjects, that the Sovereign is "*our most religious and gracious Queen*;" while, as in the Litany, in describing her position with God, the language is "*thy servant Victoria*."

Sect. V.—Of the Prayer for all conditions of Men.

This collect was drawn up to supply the want of the office of the Litany upon ordinary days; and, therefore, it is ordered by the rubric *to be used at such times, when the Litany is not appointed to be said*. This collect is an intercession for all mankind. In it there is provided a clause whereby any person may be prayed for in particular, if visited with any kind of affliction, especially with bodily sickness, that such persons may not, for want of the prayers of the Church, perish like Asa; of whom it is recorded for our admonition, that in his disease, he sought not to the Lord, but to the physicians (2 Chron. xvi. 12). We desire that the Lord may give them *patience* under their *sufferings*, and so sanctify trial to them, that whether it end in life or death, they may "*have a happy issue out of all their afflictions at last*."

The expression "*Catholic*," in this prayer, means *general, universal*. By the "*Catholic Church*" we mean the *universal Church of Christ*—all Christians in every part of the world. We pray that God's *name may be known* among the heathen, *his saving health among all nations*. But our Christian charity, which commands us to pity these, obliges us more especially to pray for the prosperity *and good estate of the Catholic* (that is universal) Church, that in it, by the guidance and government of God's good Spirit, "*his will may be done on earth, as it is in heaven*."

MISCELLANEA.

COBBETT'S OPINION OF THE CHURCH.—I was a sincere Churchman, because experience had confirmed me that uniformity in the religion of my country was a most desirable thing: because it was reasonable and just that those who had neither house nor land and who were the millions of a country, and performed its useful labours, should have a church, a churchyard, a minister of religion, and all religious services performed for them at the expense of those who did possess the houses and land. In a word, in the Church and its possessions I saw the patrimony of the working people, who had neither houses

nor land of their own private property. An established Church—a Church established on Christian principles—is this: it provides an edifice sufficiently spacious for the assembling of the people in each parish; it provides a spot for the interment of the dead; it provides a teacher of religion to officiate in the sacred edifice, to go to the houses of the inhabitants to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country (hence our parish schools), and particularly to initiate children in the first principles of religion and morality, and to cause them to “communicate;” that is, by an outward mark to become members of the Church of Christ.

CHURCH BELLS.—A peal of eight bells have lately been hung in the tower of the church of the Holy Trinity, Low Moor, Bradford, Yorkshire, from the foundry of Mr. Mears, Whitechapel, London, which in the opinion of many judges of ringing is declared to be a very superior one, and reflects great credit upon the founder. The tenor is in the key of F. The following are the weights:—

Cwt.	qr.	lbs.	Cwt.	qr.	lbs.
1.—4	1	20	5.—7	1	9
2.—4	3	27	6.—8	2	8
3.—5	1	16	7.—10	0	6
4.—6	1	11	8.—14	1	7

Total.....61 cwt. 1.qr. 20 lb.

The following are the inscriptions:—

VIII. or Tenor.—THOMAS MEARS, FOUNDER, LONDON. 1840.

JOSUA FAWCETT, ARTIUM MAGISTER,

PASTOR ECCLESIAE SANCTAE TRINITATIS WIBSIENSIS.

THOMAS WOODCOCK,	} CUSTODES
FRANCISCUS BARRACLOUGH,	

SACRORUM.

VOCO. VENI. PRECARI.

CAROLUS OLIVER, CURAVIT.

VII.—SANCTA TRINITAS, ANUS DEUS, MISERERE NOBIS.

VI.—AVE PATER, REX, CREATOR,

V.—AVE FILI, LUX, SALVATOR,

IV.—AVE PAX ET CHARITAS:

III.—AVE SIMPLEX ET TRINE,

II.—AVE REGNANS SINE FINE,

I.—AVE SANCTA TRINITAS.

MAHOMETAN PERUSAL OF THE CHRISTIAN SCRIPTURES.—Even now, the Bible is by no means a stranger in the hands of Mussulmans; for though those possessed by Christians are supposed to be corrupt, they are, on the whole, respected as the Word of God. Their connection with Mohammedanism, and the frequent allusions to them in the Koran, render them an object of curiosity, especially to the learned Mussulmans. They are frequently sought after from no other motive than to learn the nature of the doctrines which they teach. Several instances have come to my knowledge, in which men in authority have sent requests for copies to Christians whom they know to possess them. The parts which they choose and read with the greatest pleasure are the narrative portions, in which they often intensely interested. About nine miles distant from Broussa, the first capital of the Turkish empire, is a village inhabited by a mixed population of Greeks and Turks. On a certain occasion, the latter requested the priest of the village to read the Gospel to them. He consented, and sat down, with most of the Mussulmans in the village around him, and a copy of the New Testament, procured from an American missionary in Broussa, in his hand. He began, and read on amidst almost breathless silence, until the hour of meals had come. His hearers, however, had become so deeply interested in the narrative, that they would not permit him to suspend the reading. He continued, therefore, uninterrupted until he came to the closing scenes of the life of Christ. Here they stopped, for it is a doctrine of the Mohammedans that it was not Jesus who was crucified, but some one in his appearance and likeness. The lives of the patriarchs and prophets are also a favourite portion of the Scriptures to the Mussulmans. Their own books are full of stories concerning them. They speak of them with the deepest reverence. They regard them all as veritable Mussulmans, as, in the literal sense of the word, they indeed were. They adopt their names, they respect the places of their birth, and perform pilgrimages to their sepulchres. The other portions of the sacred writings which Mussulmans read with the highest admiration, are those which abound in moral sentiments and precepts. Such are the Psalms of David and the Proverbs of Solomon. The former are replete with those expressions of adoration and trust in God which are most congenial to a devout Mussulman, and with allusions and resemblance most familiar to the mind of an Oriental. The latter is, throughout,

an Eastern book. Its apothegmatical and sententious style is that to which the minds of Mussulmans are most accustomed in their own books on moral truth and duty. Not to particularise further, I may mention the Sermon on the Mount as another portion of the Scripture which I have heard Mussulmans read and expatiate upon with evident delight.—*Southgate's Tour in Turkey and Persia.*

QUEEN VICTORIA.—DEDICATION OF HER MAJESTY QUEEN VICTORIA TO GOD, BY HER DYING FATHER, HIS ROYAL HIGHNESS THE LATE DUKE OF KENT.—Her Majesty was early, and in circumstances the most affecting, committed to the care and blessing of God. Her noble father exhibited on his death-bed a broken and contrite heart, and afforded good grounds for the hope that he rested at last on the one only foundation provided for lost sinners. And one of the closing acts of his life was to take his infant daughter into his arms, and commit her, with earnest supplications, into the hands of God; praying to the effect, if she were spared to ascend the throne of Britain, she might repose her trust unreservedly in God, as revealed in Jesus Christ, and that He might be her constant counsellor and defender. This fact was communicated to us at the time by a personal friend of his Royal Highness; and who, although not present during the scene to which we have adverted, received an account of it upon attending the funeral from an eye witness. We look with interest and hope upon such a spectacle; and we are persuaded that the knowledge of it—the increasing interest which is excited for our youthful Sovereign, from her personal qualities as well as her regal office, and the difficulties with which she is surrounded, will lead all our readers, who know the value and efficacy of prayer, to commend her person, her government, and people, with increasing fervency and perseverance, to the grace, mercy, and blessing of the Most High. And they will not only pray, but they will labour, for the strengthening and perpetuity of her sovereign power, which is now so insidiously, and yet greatly endangered.—*Friendly Visitor.*

TO SAVE LIFE WHEN THE CLOTHES ARE ON FIRE.—The recent frequency of deaths from burning induces us to notice a passage in "Lessons on Words and Objects," by Mr. John Smith, lecturer on education, which we hope will be extensively copied. It is a law of flame to rise in the air; consequently, whatever we would preserve from destruction should be kept out of the upward direction of the flame. Every

child should see this experiment. Take a match, with the brimstone broken off, or a piece of paper folded as a match or spell, light the end, and lay it on a tray, or the hearth, and the flame will make little progress; it will often fade away. But light it again and hold it perpendicularly, and immediate destruction ensues. Hence, a person whose clothes catch fire should instantly lie down, so that there may be instant safety, or time to call for help; and the fact should be so frequently explained that no child would hesitate to do so, instead of running about fanning the flame.

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- CHRONOLOGICAL TABLE OF SOME IMPORTANT EVENTS CONNECTED WITH THE CHURCH OF ENGLAND.**
- A. D.**
- 314 Council at Arles, in France. Among the Clergy who were summoned to this Synod, and who signed its decrees, were three British Prelates; namely, of York, London, and (probably) Lincoln, with a Priest and Deacon of the latter city.
 - 446 British Council at Verulam, against the Pelagian heresy.
 - 449, 456, 465, 512, 516, 519. Church Councils in Gt. Britain and Ireland.
 - 597 Augustine (or Austin) arrives in England, holds a public conference with King Ethelbert in the Isle of Thanet—preaches Christianity, and is appointed the first Archbishop of Canterbury.
 - 610 St. Paul's Church, in London, founded by King Ethelbert.
 - 611 Westminster Abbey founded by King Sebert.
 - 698 The Picts in Britain embrace Christianity.
 - 706 Adhelm (or Aldhelm) translated the Psalms into the Saxon tongue.
 - 721 Death of Eadfrid, Bishop of Lindisfarne, who translated the four Gospels into Saxon.
 - 735 Death of the Venerable Bede, who translated the Bible into Saxon.
 - 748 The computation of years, from the birth of Christ, begins to be used in histories from this time.
 - 762 Burials (previously in the highways), now permitted in towns.
 - 804 Death of Alcuinus, a native of Yorkshire; to whom the universities of Paris, Tours, and Soissons, are said to owe their origin.
 - 886 The University of Oxford founded or renovated by King Alfred.
 - 890 King Alfred divided England into counties, hundreds, and tythings, and composed a Saxon Psalter.
 - 915 Cambridge University founded or renovated by Edward the Elder.
 - 1041 Edward the Confessor ascends the throne.
 - 1095 Peter the Hermit preaches—The first Crusade undertaken.
 - 1147 St. Bernard, of Clairvaux, preaches—The second Crusade begun.
 - 1164 The famous Council at Clarendon—Its sixteen Constitutions or Articles, the first effectual blow aimed against Papal dominion in Britain.
 - 1171 Thomas à Becket murdered at Canterbury.
 - 1189 Third Crusade undertaken.
 - 1208 King John excommunicated.
 - 1294 Death of Roger Bacon, at Oxford.
 - 1369 Wiclif, the forerunner of Luther, began to preach in England.
 - 1385 Death of Wiclif, called The Morning Star of the Reformation—He had translated the whole Latin version of the Bible into English.

- 1409 The Lollards and Wiclifites increase in number.
 1437 The University of Caen, in Normandy, founded by the English.
 1504 King Henry the Seventh built the Chapel at Westminster Abbey.
 1517 Martin Luther began the Reformation in Germany, &c. Died 1546
 1529 The Diet of Spire against the Reformers—From which time they were called Protestants.
 1530 Death of Cardinal Wolsey—The Pentateuch and corrected translation of the New Testament published by Tyndale and Coverdale.
 1535 Miles Coverdale published, in folio, the English Translation of the whole Bible, and dedicated it to King Henry the Eighth.

(To be continued.)

TREASURY.

PEARLS WORTH STRINGING.

(From the Memoirs of Mrs. Hawkes.)

“No physician ever weighed out the medicine to his patient with half so much exactness and care, as God weighs out to us every trial; not one grain too much does he ever permit to be put into the scale.”

“There is one friend who loveth at all times; a brother born for adversity; the help of the helpless; the hope of the hopeless; the health of the sick; the strength of the weak; the riches of the poor; the peace of the disquieted; the companion of the desolate; the friend of the friendless.—Jesus the Saviour.”

“Our fears occupy more than half our lives, and they are only to be banished by fixing the eye of faith upon an Almighty friend. The substance of the Bible is, to turn a sinner’s eye to the Saviour.”

“Every one should take heed and look within; hear what conscience says on the great matter of religion and follow it; no one trifles with his conscience, but sooner or later it will be revenged of him.”

“We are all too fond of our own will: we want to be doing what we fancy to be great things, but the matter is, to do small things in a right spirit: let us see every thing that passes as coming from God.”

“The anchor of hope is invaluable, but its worth is only known in a storm: God says, “Proye me:” whoever yet depended upon Him and was disappointed?”

“There is a tendency in troubles and disappointments at first to surprise and upset the mind, though, when sanctified, they ultimately lead to rest in Christ, the true ark; nor can the greatness of suffering be always estimated by the

apparent cause—the impression it makes upon the mind of the sufferer must be taken into account. We may, perhaps, think, that in similar circumstances, *we* should have felt less, mourned less, repined less ; but it should be remembered, that the measure of suffering attendant on any dispensation, is a part of the *appointment*, and that God registers the believer's conflicts and sufferings as *real*."

"When we take a prospect of good things for ourselves or our children, we are apt to look into the world's index, and read health, riches, large houses, servants, tender connexions, good husbands, wives, children, and many other such like comforts ; but when we look at the afflicted servants of God, who are monuments erected to his honour, we must turn our eyes away from this fair catalogue, and with the eye of faith take a survey of the believer's inventory."

"With the help of God, I will neither suffer the devil to lurk behind the cross, nor hide it from me."—*Adam*.

"Religious persons cannot help giving offence, and are bound to it ; but if they are truly such, they will never do it but for the sake of religion."—*The same*.

POETRY.

COLLECT FOR THE FIRST SUNDAY IN ADVENT.

BY THE REVEREND THE WORSHIPFUL CHANCELLOR RAIKES.

(For the Village Churchman.)

LORD, give us grace to cast away,
As best befits the sons of day,
The arms of darkness and of night ;
Then clothe us with the garb of light,
That here, where once our Master came,
In lowly guise and humble name,
Our holy vigil kept may be,
In watchfulness and purity.
And thus, when, on the day of doom,
We see our blessed Master come,
In glorious majesty array'd—
The Judge supreme of quick and dead ;
Grant that we may to glory rise,
And share with Him the blessed prize.

P E A C E.

My soul, there is a country,
Far beyond the stars,
Where stands a winged sentry,
All skilful in the wars.

There, above noise and danger,
Sweet Peace sits crown'd with smiles ;
And one, born in a manger,
Commands the beauteous files.

He is thy gracious friend,
And—oh, my soul, awake !—
Did in pure love descend,
To die here for thy sake.

If thou canst get but thither,
There grows the flower of peace—
The rose that cannot wither—
Thy fortress and thy ease.

Leave, then, thy foolish ranges,
For none can thee secure,
But One, who never changes—
Thy God, thy life, thy cure.

HENRY VAUGHAN, DIED A.D. 1695.

THE CHURCH BELLS.

WHAT varying sounds from yon grey pinnacles
Sweep o'er the ear, and claim the heart's reply !
Now the blithe peal of home festivity,
Natal or nuptial, in full concert swells :
Now the brisk chime, or voice of alter'd bells,
Speaks the due hour of social worship nigh :
And now the last stage of mortality,
The deep, dull toll with lingering warning tells.
How much of human life those sounds comprise :
Birth, wedded love, God's service, and the tomb !
Heard not in vain, if thence kind feelings rise,
Such as befit our being, free from gloom
Monastic,—pray'r that communes with the skies,
And musings mindful of the awful doom.

ANON.

VILLAGE CHURCHMAN'S MONTHLY ALMANAC.

NOVEMBER, XXX. DAYS.

2nd MOON, First Quarter ..	1h. 4m. aft.	SUN rises 7 14	sets 4 46
9th — Full	5h. 53m. aft.	— do. 7 26	do. 4 34
16th — Last Quarter	8h. 54m. mor.	— do. 7 38	do. 4 22
24th — New	2h. 12m. mor.	— do. 7 49	do. 4 11

		MORNING LESSONS.		EVENING LESSONS.	
1 SUN	20 S. a. Trin. All Sts.*	Joel 2	He. a 11	Micah 6	Rev. b 19
2 Mon	Mich. Term begins	Ecclus 16	Luke 18	Ecclus 17	Col. 2
3 Tus		18	19	19	3
4 Wed	King Will. III. landed	20	20	21	4
5 Thrs	Gunpowder Plot.†	2 Sam. 22	Acts 23	23 1	Thes. 1
6 Frid		Ecclus 24	Luke 22	c 25	2
7 Sat	Clock slow 16 8	27	23	28	3
8 SUN	21 Sunday aft. Trinity	Habak. 2	Luke 24	Prov. 1	1 Thes. 4
9 Mon	Lord Mayor's Day	31	John 1	32	5
10 Tus	1889th Anniver.	Ecclus 33	2	Ecclus 34	2 Thes. 1
11 Wed	St. Martin	35	3	36	2
12 Thrs	Camb. Term div. m.	37	4	38	3
13 Frid	Clock slow 15 30	39	5	40 1	Tim. 1
14 Sat		41	6	42	2, 3
15 SUN	22 Sunday aft. Trinity	Prov. 2	John 7	Prov. 3 1	Tim. 4
16 Mon		Ecclus 45	8	Eccl. d 46	5
17 Tus		47	9	48	6
18 Wed		49	10	50 2	Tim. 1
19 Thrs		51	11	Baruch 1	2
20 Frid		Baruch 2	12	3	3
21 Sat	Clock slow 13 51	4	13	5	4
22 SUN	23 Sunday aft. Trinity	Prov. 11	John 14	Prov. 12	Titus 1
23 Mon		Bel & Dr.	15	Isaiah 1	2, 3
24 Tus		Isaiah 2	16	3	Philm. 1
25 Wed	Mich. Term ends	4	17	5	Heb. 1
26 Thrs		6	18	7	2
27 Frid	Clock slow 12 2	8	19	9	3
28 Sat	Length of day 8 12	10	20	11	4
29 SUN	Advent Sunday	Isaiah 1	John 21	Isaiah 2	5
30 Mon	St. Andrew	Prov. 20	Acts 1	Prov. 21	6

* For All Saints.—*Morning*, Wisd. 3 to ver. 10.—*Evening*, Wisd. 5. to ver. 17.

† Proper Psalms for the 5th.—64, 124, 125

a Begin ver. 33, and chap. 12, to ver 7. b To ver. 17. c To ver. 13. d To ver. 20.

THE VILLAGE CHURCHMAN.



No. XXXVI.] DECEMBER, 1840. [NEW SERIES.

ORIGINAL PAPERS.

THE CHURCH AS ESTABLISHED IN THESE LANDS,
EMBODIES WITHIN IT THE VERY TRUTH OF THE
GOSPEL.—No. II.

BY THE REV. G. THOMAS, A.B., INCUMBENT OF THORNTON, BRADFORD,
YORKSHIRE.

(For the Village Churchman.)

OF this every plain man may satisfy himself with but little trouble, for so it happens, that the Church of England not only asserts generally (which indeed she may assert), that she is to be found in the Bible, but she has drawn up a number of articles and printed them in her Prayer-book, as a summary of the doctrines which she professes to teach. We refer any candid man to those articles. We beg him to take the Bible in one hand, and the Articles and Liturgy of the Church of England in the other, and we feel assured of the result. We entreat him, after he has done so, to come into one of our churches, and to listen to the discourses of a minister of the Church, who (to make ourselves understood), we will call "a thirty-nine article man," that is, a man who preaches the avowed doctrines of his Church, and we will ask the hearer whether the preacher does not preach the very Gospel of Christ? and still further, we will ask, whether the man who feels shy of the articles is not also the man who is shy of the doctrines of grace? The fact is too notorious to be doubted, and it proves that which we

wish to prove; that the Church of England embodies within it the very truth of the Gospel.

Not to descend to all the particular articles of our Church, we may unquestionably declare, that the preaching of the faithful minister of the Church of England is as follows :—That all men must be convinced of sin, and from the deep feeling of danger and distress that follows that conviction, must obtain relief, not by the works of the law, but by faith in Christ, as the all-sufficient Saviour of man—that looking unto Jesus, who was delivered for our offences and rose again for our justification, and confiding in his finished salvation, the chief of sinners is freely invited to find rest for his soul. That by faith in this Saviour and covenant-keeping God, the conscience is purged from dead works; to serve the living and true God; that through grace given, guilty fear gives place to filial love, sin ceases to have dominion, and holiness unto the Lord becomes a settled habit of mind. That henceforth the believer, persuaded that he is bought with a price, lives unto that Saviour who purchased his Church with his blood—loves his Sabbaths, loves his people, loves his cause, and seeks to promote the advancement of that cause, not only in his own soul, but in his family, in his neighbourhood, in his native land, and in the dark places of the earth, which are full of the habitations of cruelty: and in all this, has but one object in view, and that object the glory of God. This is the very truth of God, and this is the truth which our beloved Church (blessed be God) proclaims in this favoured land.

THE CHRISTIAN YEAR: A VILLAGE DIALOGUE.

BY A PRESBYTER OF THE CHURCH OF ENGLAND.

(For the Village Churchman.)

“ Now through her round of holy thought,
The Church our annual steps has brought.”—*Kelce.*

A FEW weeks passed away after the interesting conversation which took place between Dr. Plaintext, old Mr. Daniel, and Bill Spence, concerning the Ember-weeks; when, towards the close of November, the rector of Oakby reminded his parishioners that they had lived to spend the last Sabbath of the *Christian year* once more. It was “the Sunday next before Advent.” And he affectionately entreated them to look back upon the year that was just finishing, and enquire

whether they had "caught any holy fire" from the privileges which they had enjoyed during that time; and to look forward to the year that was coming, and consider that they could not promise themselves to live to see the end of it. And if they found, upon thus examining their hearts and lives, that they had been living in a careless and unprepared state, he warned them to "watch unto prayer;" nor to let another Advent dawn, and bear witness to their impenitence, and find them despising God's long-suffering and forbearance.

Here, again, Bill Spence felt puzzled. Whatever could the Reverend mean by the *Christian year*? It could not be the common year, for December hadn't begun yet. However, he would ask Mr. Daniel about this, the same as he did about the Ember-weeks. So he waited in the church after the service was over, till the rest of the congregation had gone, and till Dr. Plaintext had gone into the rectory. And when the good old clerk was finding the lessons for the afternoon, Bill came up to him to the reading-pew, and said, "I've got a little bit of a favour to beg of you again, master Daniel, if it won't be too much trouble."

Mr. Daniel: No, I'm sure it won't be no trouble, if it be ought as I can do for you. As long as you be so anxious about what as is right and good, I shall always be glad to do what I can for to help you.

Bill: Well, I feel that I'm a poor, ignorant sort of a fellow; and I want a deal of learning. I wanted to ask you to be so good as to tell me what the rector meant when he said, "that we had lived to see the end of another *Christian year*?"

Mr. Daniel: Well, I'll tell you what, he meant we had lived to see the Sunday before Advent Sunday again. But, as you come to the catechising, I'll ask the doctor to 'splain all about it, and then you'll know right.

Bill: Thank you, master Daniel, and I'll be sure to come.

Now Dr. Plaintext, among other good qualities, was very particular in examining and instructing the children in their catechisms for about an hour before the afternoon prayers. According to the fifty-ninth canon (or rule) of the Church, "Every parson, vicar, or curate, upon every Sunday and holyday, before evening prayer, shall for half an hour or more examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and teach them the Catechism set forth in the Book of Common Prayer." In some of the parishes about Oakby, the clergymen did it after the

second lesson at evening prayer, according as it is ordered at the end of the "Catechism" in the rubric (or direction). But that was when there was no sermon in the afternoons; and as Dr. Plaintext had a sermon, he did it before the prayers began.

I need hardly say that Bill Spence was at church in good time in the afternoon. The children were all assembled in the chancel before the communion rails, and the upgrown people who chose to come stood behind, and Dr. Plaintext stood within the rails.

DR. PLAINTEXT'S LECTURE.

"My friends (said the rector) Mr. Daniel has been telling me that he thinks some of you would like to hear me say a little about the '*Christian year*;' as I have done sometimes before. Can you tell me, John Foster, what is the name of those Sundays that come between now and Christmas-day?"

John: Advent Sundays, Sir.

Dr. P: You are quite right. Now this word, Advent, means a coming. And they are called Advent-Sundays, because they are to prepare us for celebrating the coming of our Lord in the flesh, his being born of a pure virgin on Christmas-day. The epistles and gospels for these Sundays are chosen so as to make us think of the Saviour's "*first* coming to visit us in great humility," and "of his *second* coming to judge the world." So that the thought of our having to be judged by Christ at the end of the world, may make us careful not to let him have been born and died for us in vain. Now the "*Christian year*" is the Church's year; and whereabouts in the Church's year does Advent come?

"In the beginning, Sir," said an intelligent little girl, called Mary Thomson.

"Yes; and if you look in your prayer-books (continued the rector) at the beginning of the tables you will find a table called, 'proper lessons to be read at morning and evening prayer on the Sundays and other holydays throughout the year.' And there 'Sundays of Advent' come first. And then, if you look again at the end of the thanksgivings, there follow, 'The collects, epistles, and gospels to be used throughout the year;' and Advent comes the first there. How many Sundays in Advent are there?"

"Four Sir," said Thomas Firth.

Dr. P: Yes, there are four. Now, you will perhaps wish to know why the Church does not begin her year in January.

This is the reason : " She does not number her days, she does not measure her seasons, so much by the motions of the sun, as by the course of her Saviour. She begins and counts on her year with Him. For He was the true *Sun of Righteousness*, and began now to rise upon the world. He was the *day-star on high*, and began to enlighten them that sat in spiritual darkness."—*Wheatley*.

"Now this is one part of the Christian year. After looking forward to it for four Sundays (continued Dr. Plain-text) the happy morn arrives, 'The nativity of our Lord, or the birth-day of Christ, commonly called Christmas-day;' when we celebrate the appearance of the angels to the shepherds, bringing glad tidings of great joy to all people: the birth in Bethlehem, the city of David, of a Saviour, Christ the Lord. How many Sundays are there after Christmas?

Mary Thomson : Two Sir.

Dr : Well, on the first of these Sundays we consider again our Saviour "being born of a pure virgin." And on the second Sunday we think of his "being circumcised and obedient unto the law for man;" and we pray for ourselves to have "the true circumcision of the spirit, so that our hearts and all our members may be mortified from all worldly and carnal lusts, and we may in all things obey God's blessed will." And I consider this another part of the Church's year, from Christmas-day to the second Sunday after it. What do you find next in your prayer-books in the table for proper lessons for Sundays?

John Forster : *Sundays after the Epiphany?*

Dr. P : Then the Sundays after the Epiphany will be the next part of the year? Can you tell me what the *Epiphany* means?

John : It says, Sir, at the top of the collect, "The Epiphany or manifestation of Christ to the Gentiles."

Dr. P : When was Christ manifested to the Gentiles?

Mary Thomson : When the wise men from the east were led by a star to Bethlehem, and found him laid in a manger, sir.

Dr. P : Quite right. Now what we chiefly learn from Christmas-day to the Epiphany is this, that *Christ was man as well as God*. And what we are chiefly taught in the Sundays after the Epiphany is, that *Christ was God as well as man*. And so it is, that, in the gospels for those Sundays, there are some of his first miracles related to us. How many Sundays are there after the Epiphany?

Mary Thomson : There are *six*, Sir; but you told us they are not all used when Easter falls early.

Dr. P.: Quite right. There are *three* Sundays, with very hard names to them, come between the Sundays after the Epiphany and Lent. What are the names of them, John Williams?

John: Septuagesima, Sexagesima, and Quinquagesima, Sir.

Dr. P.: Well, they are called so, because they are in round numbers seventy, sixty, and fifty days off Easter-Sunday. We now begin to look forward towards Good Friday; and accordingly we give over considering in what *way* Christ came into the world, and consider what was the *cause* of his coming—viz. our sins and miseries. What is the Tuesday after Quinquagesima-Sunday called?

John Williams: Pancake-Tuesday, Sir; Mr. Daniel sings the bell at eleven o'clock for the pancakes to be made.

This answer, as might be expected, created a laugh. "Well," said Dr. Plaintext, smiling, "that is *evening* to be sure; but isn't there another?"

Mary Thomson: Yes, Sir; Shrove Tuesday, Sir.

Dr. P.: You are right. And it is called so, because to *shrive* means to confess. And on Shrove Tuesday the Papists used to confess their sins to the priest. Now what is that remarkable part of the Christian year which follows?

Mary Thomson: Lent, Sir.

Dr. P.: And it begins on *Ash-Wednesday*. Lent is an old word, and means Spring. There are forty days of humiliation in Lent; they are to prepare us to commemorate the sufferings of our blessed Saviour in our stead, and to remind us of his fasting forty days and forty nights in the wilderness. *Five* Sundays are called Sundays in Lent, and the sixth the Sunday before Easter. Then comes Passion-week, which has its name from this:—That in it we meditate upon the passion or sufferings of our Lord. The Friday in that week is called Good-Friday, from the benefits which we receive from what our Saviour endured that day. Now what is the Sunday after Good-Friday called?

John Thomas: Easter-day, Sir.

Dr. P.: Well, on Easter-day another part of the "Christian year" begins. What did the Lord Jesus Christ do on Easter Sunday?

John: He rose from the dead, Sir.

Dr. P.: Yes; and this word Easter comes from an old Saxon word, *oster*, which means to rise. And so it is called *Easter-day*, because it is the day on which our Saviour *rose* again. Now I will tell you of a very pleasing custom which

there was in the Church many hundred years ago. 'The early Christians used this salutation on Easter morn, "The Lord is risen;" and they who were saluted replied: "The Lord is risen indeed;" or else, "and hath appeared unto Simon." How long did our Lord stay on earth after he had risen from the dead before he ascended to heaven?

John Williams: "He shewed himself alive after his passion by many infallible proofs, being seen forty days."

Dr. P: Very good. Then there will want forty days to *Ascension-day*. Well, there are five Sundays after Easter, and thirty-five days in five weeks. And you reckon Easter Sunday in, which makes thirty-six. And Ascension is always on a Thursday; so that there are *four* days more, which make up the forty. And Ascension-day and the Sunday after, are the next part of the Christian year. What is the next Sunday?

John Thomas: *Whitsunday, Sir.*

Dr. P: And what do we meditate upon on Whitsunday?

John: The descent of the Holy Ghost upon the apostles, in cloven tongues like as of fire.

Dr. P: Yes, and it is called Whitsunday, or Whitsunday, because in former times it used to be a very great day for baptizing, and those that were to be baptized wore white garments. And this is also called the Feast of Pentecost, because it is fifty days after Easter. What is the Sunday after Whitsunday?

John Williams: *Trinity Sunday.*

Dr. P: And on this day we consider the nature of God Almighty, three persons and one God, the holy, blessed and glorious Trinity. Now you must notice that the first half of the Church's year ends at Whitsunday; and there are several parts in this first half. The second half is Trinity Sunday, with the Sundays after Trinity. You see the *first* half has been all about the birth, sufferings, death, resurrection, and ascension of Christ, and the coming of the Holy Ghost. Now in the *second* half there are principally brought before us the miracles and discourses of our Saviour; so that we may learn not only to believe in him, but to obey him too.

Mr. Daniel: There was a man in the town, Sir, as said after your sermon this morning, a man may be every bit as good a man and never think of the "Christian year," or ought about it.

Dr. P: To be sure, Mr. Daniel, these are not necessary to make a man a good man; but they are a great help. You

see, according to this, we have the chief things in Christ's life and death, and a great part of what he did and taught, brought before us every year. And if I or any other clergyman had to choose for ourselves, we should not do it so well; we should be too apt to choose some few particular chapters that we liked most.

Mr. Daniel : Exactly, Sir, I harbour opinion that we can't be too thankful for having so many privileges, if we only don't think that they will save us by themselves.

Dr. P. : You are quite right. Always remember that these things are valuable in so far as they lead us to Christ. But it is time to ring for service.

The people now left the chancel and went to their seats : Bill Spence declared afterwards to Mr. Daniel, he never knew so much about his Prayer-book before. And he hoped he should get more good than ever from it.

EPITAPHS.—No. III.

AFTER commencing this series of articles, we were highly gratified in meeting with a very excellent work upon the subject, entitled, "EPITAPHS, ORIGINAL and SELECTED." By a Clergyman. London : J. W. Parker, West Strand. 1840. From which, in the present paper, we make several extracts, and of the use of which we purpose to avail ourselves on some future occasion. We most cordially recommend the volume, and earnestly hope it may have that extent of circulation which we feel assured it deserves. In page lxxvi. we find the following appropriate remarks : "Why should not the retired cemetery or the sequestered churchyard be rendered one of the most inviting places for devotional retirement and serious meditation ? Why should not every churchyard '*become a book of instruction, and every grave-stone a leaf of edification* ?' Why should not the monumental stone, as well as the pulpit, direct us to '*behold the Lamb of God, which taketh away the sins of the world* ?' We are all dying creatures ; the sentence of death has been passed on all : why then should not the memorials for the dead point us to Jesus, '*the life of them that believe, and the resurrection of the dead* ?' And while the sculptured stone records the vanities of earth and the shortness of time, why should it not also make mention of the glories of heaven and the joys of eternity ? that those who delay or linger in their course, may be excited

'to press towards the mark for the prize of the high calling of God in Christ Jesus,' and 'so to run that they may obtain.'"
 Let the ministers of our Church awake to a sense of their responsibility in this matter, and then we may confidently anticipate that each memorial of the dead will be a suitable address to the living."

Why weepest thou ? thy child has reached that shore,
 Where life's tempestuous sea is sailed no more ;
 His * little bark has anchored in that bay,
 Where all is one serene, eternal day.

And hast thou called me to resign
 What most I prized ?—it ne'er was mine ;
 I only yield thee what was thine.

To God devote your early days,[†]
 And walk in wisdom's pleasant ways,
 The mighty God will be your friend,
 And blessings crown your latter end.

If the stream fail, repair to the fountain—God is where he is—and what he was—though the creature be not.

God hath taken away my only son *from* me, but He has given his *only* son *for* me.

Oh ! plant not o'er the Christian's tomb,
 The emblems of sepulchral gloom.
 Here rather let the palm-branch wave,
 Emblem of victory o'er the grave.

Gently the passing spirit fled,
 Sustained by grace divine ;
 O may that grace on me be shed,
 To make my end like thine.

ON A CLERGYMAN.

What, though he died in all his prime,
 In full activity of zeal and power—
 A Christian cannot die before the time,
 The Lord's appointment is the servant's hour.

* Or *her*.

"He died"—

Oh! add one sentence more—"He lived to God."

We are happy to find that a second edition of this volume is called for, and will be ready in a short time.

CAPTAIN SIR NESBIT JOSIAS WILLOUGHBY,

R.N., C.B., K.C.H.

It has been our intention for some time to give a short sketch of the above-mentioned individual, whose work entitled "Extracts from Holy Writ and various Authors," was noticed in the pages of *The Village Churchman* in the month of May last.

"Sir Nesbit Willoughby is descended from one of the most ancient and illustrious families in England. The achievements of his ancestors at Cressy, Poitiers, and Agincourt, are recorded in history, while another of his forefathers, Admiral Sir Hugh Willoughby, has acquired a melancholy celebrity in the history of maritime discovery, by the fatal issue of the expedition which he commanded in 1553, when sent out in the reign of Edward VI., for the purpose of discovering a N. E. passage to China. His ship having been blocked in by ice, the Admiral and all his crew were frozen to death in a distant part of Russian Lapland. His will was afterwards found in his cabin, and his descendant, Sir Nesbit, in the volume referred to, notices with pleasure the piety for which he seems to have been distinguished. Sir Nesbit Willoughby has in war proved himself to be a worthy scion of the stock from which he springs, and in peace it is delightful to see the dauntless veteran, sitting as it were at the foot of the cross, and desiring to consecrate his last years to the spiritual improvement of his brother sailors.

"Of all the many brave men of whom the navy can boast, there never was one to whom the appellation of 'the bravest of the brave' would be more willingly conceded. His daring courage again and again placed him, both on land and at sea, in situations from which escape seemed almost miraculous. As a midshipman, the brilliant success which he shared with Lord Camelford at Malacca, in 1795, when, with only two boats, they boarded and captured a Dutch armed vessel with 100 men, early stamped his character. His exploits as a lieutenant were almost innumerable. In Lord Nelson's action, at Copenhagen, amidst the cheers of the British fleet, he boarded a fifty-six gun ship under a heavy fire. In 1803, as Admiral Sir John Duckworth reported to the Admiralty, 'owing to the uncommon exertions and professional abilities of acting Lieutenant Willoughby,' the *Clorinde*, a thirty-eight gun French frigate, with 900 men, women, and children, was saved from destruction off St. Domingo, and added to the British navy. In 1804, he still further distinguished himself in the attempt to take the island of Curacao from the Dutch, where, on one occasion, he and Mr. (now Captain Sir) Eaton Travers attacked and defeated 500 French and Dutch with only

eighty-five men. At this period a singular circumstance took place. For the sake of encouraging his men, who were much worn out by sickness, as well as contending against a very superior force, Lieutenant Willoughby, with that prodigality of valour in which he probably too much indulged, used to take his meals in front of the battery, in a very exposed situation, although he compelled his men to take theirs under cover of the rampart. 'The earth,' says James in his *Naval History*, 'was ploughed up all around, and one man, we believe, was killed close to the spot; but still, the chair and the daring officer who sat there were untouched. One afternoon an officer of marines was induced to make the hazard of sitting down in Lieutenant Willoughby's seat—an experiment for which there was no call in the way of duty. He did so, and almost immediately a shot came, took off his left arm, badly wounded the knee upon which it had been resting, and knocked the table to atoms.' It is only possible to glance at a few of his various other exploits, such as his running into the harbour of St. Martha, at Cuba, under the batteries, to cut out a corvette, or his extraordinary exertions and almost miraculous escape, when nobly engaged in 1807, in rescuing the crew of the Ajax eighty-gun ship, when enveloped in the flames by which she was destroyed. His coolness and determination at that period probably pointed him out to Sir T. Duckworth as the bearer of a flag of truce from the British Ambassador to the Grand Seigneur after the passage of the Dardanelles, and the retreat of the English merchants. This, as may be easily imagined, was a service of peculiar danger. It was in the midst of the many affairs in which he was engaged at this period, that he was struck by two pistol balls, one of which cut his cheek in two, while the other entered his head, where it has ever since remained. He was at first left for dead, and was officially reported for three days as mortally wounded. But his services in the Mauritius when Captain, first of the Otter, and then of the Nereide, demand special notice. At the taking of St. Paul's, in the Isle of Bourbon, he bore a most conspicuous part, and Admiral Bertie, in his official letter, observes, 'his many wounds are honourable testimonies of his former services, and on no occasion can he have distinguished himself beyond the present.' His brilliant services on this and other occasions in the Mauritius were described in Parliament as having materially paved the way 'for the most important of our colonial conquests.' His action off Port Louis was indeed disastrous to himself and crew. He was deprived of an eye and desperately wounded. Nearly all his officers and crew were either killed or wounded, and the Nereide was lost; but this was no fault of Sir Nesbit Willoughby, whose conduct on the occasion was above praise. For five hours was he engaged almost single-handed with the whole French squadron; for Captain Pym's ship, the *Syrius*, having run aground almost out of reach of shot, and neither of the two other English frigates being able to come to his assistance, the advantage which he at first gained was lost, and the Nereide was overpowered by numbers. The whole of the French frigates were indeed driven on shore, and Captain Pym, in his official letter, states, that such was the gallantry with which Sir Nesbit Willoughby maintained his post, that 'nothing was wanting to make a most complete victory, but one of the other frigates to close with *La Bellone*.

Had Sir Nesbit Willoughby led the attack, the result would probably have been more successful. As it was, the damage done to the French squadron was most important; and Admiral Bertie, in reporting the loss of the *Nereide*, adds, 'After a glorious resistance, almost unparalleled even in the brilliant annals of the British navy;' and observes that he had commissioned another frigate just taken by Captain Josias Rowley, under the name of the *Nereide*, 'in commemoration of the gallant defence of his Majesty's late ship bearing that name.' When tried for the loss of his ship and most honourably acquitted, the Court expressed their opinion that Sir N. Willoughby's ship had been carried into action 'in a most judicious, officer-like, and gallant manner, and the Court cannot do otherwise than express its *high admiration* of the noble conduct of the Captain, officers, and ship's company during the whole of the unequal contest,' &c. The Governor-General of India (Lord Minto), in describing Sir N. Willoughby's conduct, says he had 'displayed a heroism almost fabulous, and acquired a glory of a transcendent character,' &c.

"We have only glanced at the services of Sir Nesbit Willoughby, and have not space to pursue his career. We cannot therefore do more than notice his extraordinary energy and zeal on his return to England after his re-capture by Sir John Abercromby's expedition, when, finding no prospect of immediate employment at home, he obtained leave to volunteer in aid of our Russian allies in repelling the French invasion. He was finally taken prisoner, and although the Emperor Alexander offered *any French officer* in exchange, he was treated by Napoleon with extraordinary rigour, until his release by the success of the allied armies."

This is the brief history of the officer whose volume of extracts we have before noticed; and we think our readers will agree with us, that there is something peculiarly interesting in an individual who, after he has fought his country's battles, and been adorned with numerous badges of distinction, is now at the close of life found sitting at the foot of the cross, and endeavouring to promote the spiritual welfare of those who are exposed to innumerable accidents and dangers. Among other results, it is calculated to shew that the most devoted piety is not inconsistent with the possession of the most ardent zeal for the public, and of the most devoted heroism of conduct in the hour of danger.

THE VILLAGE CHURCHMAN'S SABBATH MEDITATIONS.—No. XII.

THE COLLECT FOR CHRISTMAS DAY.

"ALMIGHTY God, who has given us thy only begotten Son, to take our nature upon him, and as at this time to be born of a pure virgin, grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy

Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen."

The general joy which pervades the land at this season seems to accord with the proclamation of the angelic messengers to the shepherds of Bethlehem, "peace on earth and good will to man." In very many circles Christmas-day is the point of re-union, when the scattered members of the family congregate around the parental hearth, and unite in communion at the table of the Lord; thus offering a type of that time, when, after a longer but yet brief separation, they shall assemble around the great white throne, and sit down at the supper of the Lamb, to go out no more for ever. Now, they take sweet counsel together before commencing, with the coming year, a fresh stage in the journey of life; then, they will recount the loving-kindness which conducted them in safety through all the dangers and difficulties of the way, and brought them to their heavenly Father's house in peace. But domestic joy, that sweetest portion of earthly happiness, is not confined to the dwellings of the superior classes of society. Christmas-day brings rest and peace to the home of the poorest cottager; and while the rich increase their own happiness by imparting comforts to their poorer brethren, they are led to feel that there is a rest which remaineth equally for high and low, and that both are alike dependant upon God for those spiritual blessings which he has promised to impart to the poor in spirit only.

The wisest cannot fathom the mystery displayed in a Saviour, at once perfect God and perfect man; but the most unlearned Christian feels that this is a truth which imparts comfort to his soul. We know we can rely for support and protection on one who is equal to the Father as touching his godhead; for what peril can threaten, which Almighty power is not able to avert? what danger assail, under which eternal love is not sufficient to support? or what temptations environ us, through which omniscience cannot penetrate, and make a way for our escape? Then when we look to Jesus as taking our nature upon him, sin alone excepted, as feeling all the pains and infirmities of manhood, and being in all points tempted as we ourselves are, we are encouraged to repose on him as a Saviour, who is afflicted in our afflictions, who can feel for us and suffer with us. To such a Saviour the trembling soul will fly in the hour of weakness and apprehension, knowing that Jesus is both able and willing to save.

The collect teaches us to ask that we may be regenerate,

and made the children of God by adoption and grace. The unerring Word of God declares, that by nature we are all unclean, yet that without holiness no man shall see the Lord ; and Jesus was born of a pure virgin, in token of the purity he came to bestow by the indwelling of his Holy Spirit. For the continual influence of that Spirit of holiness we must make our daily prayer. Christian perfection is of slow growth ; yet as the fruitful tree, when planted in good ground, makes steady progress, so will holiness, when sown in our regenerated heart, take root downwards and bear fruit upward. The tree is dependant upon the sun, and dew, and refreshing breeze of heaven ; were they withheld, even for a brief period, it would wither and die. The heavenly plant is equally dependant on the Sun of righteousness, the dew of God's blessing, and the influence of that wind which bloweth where it listeth.

Let us then ponder on the blessings which our Church teaches us to ask this day :—to be made the children of God by adoption and grace—to be daily renewed while on earth in his likeness, and to feel that as his adopted children we become the heirs of heaven ; such are the privileges purchased for us, and freely offered to all upon these terms, repentance towards God and faith in our Lord Jesus Christ. Do they seem too great for even God to give ? Think then that he gave his only Son, to be born as at this time in humility and poverty ; and surely God, who purchased man's redemption at such a price, will, with his Son, give us all things needful to salvation. Let us approach the throne of grace at this accepted time, let us place upon his altar the only offering that God requires—a humble grateful heart, and and he will pour into it such peace, and joy, and love, as will prove an earnest and a foretaste of that Christian happiness to be perfected in heaven.

Papplewick.

META RILEY.

CHURCH OF ENGLAND SOCIETIES.—No. XII.

In the preceding numbers of *The Village Churchman*, during the present year, we have been able to give short sketches of some of the societies in connexion with the Church, which are conducted exclusively by its members. There are other charitable institutions that deserve separate notice ; but the series that have been given will prove that Churchmen have

always been foremost in works of this nature. We will, therefore, in conclusion, only mention a few.

"*The Corporation of the Sons of the Clergy*" may be justly considered as very important and useful. It was established in the year 1678. The Archbishop of Canterbury is the president, and the office is in Bloomsbury-place, London.

"*The Clergy Orphan Society*" is another institution, of which the Archbishop is the president, and the office is in Lincoln's-Inn-fields.

The "*Society for the Relief of the Clergy and their Widows*" meet at Sion College, under the presidency of the Bishop of London.

The "*Patrons of the Charity Schools*" also deserve particular reference. The children, instructed in those schools attend St. Paul's Cathedral once every year; and there is not in London a more gratifying sight than that which is exhibited on that occasion. One of the dignitaries of the Church preaches, and the sermon is published with the report of the "Society for promoting Christian Knowledge."

"*The Corporation for the Conversion of Negroes*" was established in 1794, of which the Bishop of London is president, and their office is in Dean's-yard, Westminster.

"*The Clergy Mutual Assurance Society*," formed in 1829, whose office is in Parliament-street, Westminster, promises to be one of great utility.

It would be easy to add others to this list, but we trust that enough has been stated to shew both the friends and the foes of the Established Church, that Churchmen are really actuated by that "love which is the fulfilling of the law."

We readily confess that there are nominal Churchmen, who "care for none of these things," so that they remain uninfluenced by gospel principles. They contribute to none of our institutions. But these are the exceptions to the general rule. Let us be thankful that Providence has put such motives into the hearts of his people, and let us join our prayers and our endeavours in extending the benefits of these societies.

There are societies, conducted by Churchmen and Dissenters unitedly; and we venture to affirm that the greater part of the income, influence, labour, and efficiency proceed from Churchmen. It is not, however, our object to enter further into details. We leave the "*Church Societies*" to the consideration, the prayer, and the support of our readers.

Nov. 9, 1840.

W. M.

THE BIBLE.

THE PENTATEUCH.

HAVING given a brief sketch of the general design and argument of the five books of Moses *separately*, we proceed to present our readers with a few remarks upon them *collectively*, and the term *Pentateuch*, by which they are designated. This word is of Greek origin, and literally signifies *five* books or volumes. The *Pentateuch* forms, to this day, but one roll or volume in the Jewish manuscripts, being divided only into *paraschioth* and *siderim*, or larger and smaller sections. This collective designation of the books of Moses is of very considerable antiquity, though we have no certain information when it was first introduced. This division of the Bible, commonly called the Law of Moses, is a work in every respect worthy of God, its Author, and next in importance to the New Testament, the law and gospel of our Lord and Saviour Jesus Christ. Its antiquity places it at the head of all the writings in the world; and the various subjects it embraces render it of the utmost value to every part of the civilized world. These books embrace a period of 2,553 years, and bring down the history of the world to the year before the birth of Christ, 1451. It concerns us to be mighty in the Scriptures, as Apollos was (Acts xviii. 24); that is, to be thoroughly acquainted with the true intent and meaning of them, that we may understand what we read, and may not misinterpret or misapply it; but by the conduct of the blessed Spirit may be led into all truth (John xvi. 13), and may hold it fast in faith and love, and put every part of Scripture to that use for which it was intended. The letter, either of law or gospel, profits little without the Spirit.

THE LITURGY.

[From Wheatley's Remarks on the Common Prayer.]

Of the Order of Morning and Evening Prayer Daily throughout the Year.

OF THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

Sect. IV.—Of the Thanksgivings.

PRAISE is one of the most essential parts of God's worship, by which not only all the Christian world, but the Jews and Gentiles also, paid their homage to the Divine Majesty; as might be showed by innumerable testimonies. It is pleasant in the performance, as David says, in Ps. cxlvii. 1:—"It is

good to sing praises unto our God : for it is pleasant ; and praise is comely. And it is profitable in the event ; for it engages our great Benefactor to continue the mercies we have, and as well inclines him to give, as fits us to receive more. " Thus again (says David), in Ps. lxxvii. 5-7, "*Let the people praise thee, O God : let all the people praise thee. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the world shall fear him.*"

Therefore, for the performance of this duty, the reverend compilers of our Liturgy had appropriated the *Hallelujah*, the *Gloria Patri*, and the daily psalms and hymns. But because some thought that we did not praise God so particularly as we ought to have done upon extraordinary occasions, some particular thanksgivings upon deliverance from *drought, rain, famine, war, tumults, and pestilence*, were added in the time of King James I. And to give more satisfaction still, by removing all shadows of defect from our Liturgy, there was one *general thanksgiving* added to the last review for daily use, drawn up (as it is said) by Bishop Sanderson, and so admirably composed, that it is fit to be said by all men who would give God thanks for common blessings, and yet peculiarly provided with a proper clause for those who, having received some eminent personal mercy, desire to offer up their public praise : a duty which none that have had the prayers of the Church should ever omit after their recovery, lest they incur the reprehension given by our Saviour to the ungrateful lepers, recorded in the Gospel :—" *Were there not ten cleansed ? but where are the nine ?*"—Luke xvii. 17.

NOTICES OF BOOKS.

The Protestant Almanack for 1841. Compiled by Mr. Joseph Crisp, 38, Church-street, Liverpool. To be had of all Booksellers. On a sheet.

WE understand that there is also an edition of this almanack stitched in a neat cover. No Protestant ought to be without this almanack. There is a great mass of information in it which renders it highly valuable, and the cheap rate at which it may be procured places it within the reach of the humblest classes of society. In addition to a large mass of letterpress, it is illustrated with engravings of Wickliff, Luther, Latimer, Cranmer, Ridley, &c.

The Stolen Gods ; or, Popery Exposed in the Vanity of her Idols. Pp. 12. Seeley, London : 1840.

THIS interesting little tract deserves to be extensively known. We hope it will be widely circulated.

MISCELLANEA.

CHURCH BELLS.—A correspondent having requested of the editor of *The Village Churchman* a translation of the Latin inscriptions given last month (p. 257), it is here supplied. The reader is requested to read “UNUS” for “ANUS,” in the VIIth inscription :—

VIII. Thomas Mears, Founder, London. 1840.

Joshua Fawcett, Master of Arts,

Pastor of the Church of the Holy Trinity, Wimbsey.

Thomas Woodcock, } Churchwardens.
Francis Barraclough, }

I call. Come. To pray.

Charles Oliver, Bell-hanger.

VII. O Holy Trinity, one God, have mercy upon us.

VI. Hail, Father, King, Creator,

V. Hail, Son, Light, Saviour,

IV. Hail Peace and Charity :

III. Hail, One, and Three,

II. Hail, Reigning without end,

I. Hail, Holy Trinity.

LOVE FOR CHRISTMAS-DAY.—Sir Matthew Hale had for many years a particular devotion for Christmas-day ; and after he had received the sacrament, and been in the performance of the public worship of that day, he commonly wrote a copy of verses on the honour of his Saviour, as a fit expression of the joy he felt in his soul at the return of that glorious anniversary. There are seventeen of those copies printed, which he writ on seventeen several Christmas-days, by which the world has a taste of his poetical genius, in which, if he had thought it worth his time to have excelled, he might have been eminent, as well as in other things ; but he writ them rather to entertain himself than to merit the laurel. (And he died on Christmas-day, 1676.) Thus he used to sing on the former Christmas-days, but now he was to be admitted to

thear his part in the new songs above; so that day which he had spent in so much spiritual joy, proved to be indeed the day of his jubilee and deliverance; for between two and three in the afternoon he breathed out his righteous and pious soul. His end was peace: he had no struggling, nor seemed to be in any pangs in his last moments. He was buried on the 4th of January, Mr. Griffith preaching the funeral sermon: his text was the 57th of Isaiah, first verse, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Which how fitly it was applicable upon this occasion, all that consider the course of his life will easily conclude. He was interred in the churchyard off Alderley, among his ancestors.—*Bishop Burnet's Life of Sir Matthew Hale.*

A little before Dr. Johnson died, he said to Dr. Brocklesby, his physician, "Doctor, you are a worthy man, and my friend, but I am afraid you are not a Christian! What can I do better for you than offer up in your presence a prayer to the great God that you may become a Christian in my sense of the word." Instantly he fell on his knees and put up a fervent prayer; when he got up he caught hold of his hand with great earnestness, and cried, "Doctor, you do not say, amen." The Doctor looked foolish, but after a pause, cried, amen! Johnson said, "My dear Doctor, believe a dying man; there is no salvation but in the sacrifice of the Lamb of God; go home, write down my prayer, and every word I have said, and bring it to me to-morrow." Brocklesby did so.—*Mrs. Hannah More's Letters.*

EXTRACT FROM THE BISHOP OF LONDON'S SPEECH AT THE ANNUAL MEETING OF THE TEMPERANCE SOCIETY.—"The use of ardent spirits has increased within the last few years to an extent, which it is almost appalling to state! In the year 1820, the amount of ardent spirits, on which duty was paid for home consumption, was 12,894,895 gallons. In 1836, the amount of gallons consumed, on which duty was paid, was 31,402,417. The net amount of duties paid to the government of this Christian country for the manufacture of this article of commerce, so destructive to the morals and health of its population, was, in 1820, 6,719,456*l*; in 1836, 8,444,500*l*. Of this enormous quantity of ardent spirits, this enormous quantity of poison, how very minute a portion can by pos-

sibility have been used for purposes purely medicinal ! and whatever was not used for that object must have been used for the purposes of destruction, and to the moral injury of the community. This enormous amount of duty, nearly 8,500,000*l*, would have sufficed to erect no less than one thousand seven hundred churches, and to diffuse no less than one thousand seven hundred additional teachers of religion throughout the country. Observe, this is merely for one year, so that every year upwards of a thousand additional places of worship might be built, and a thousand additional teachers of religion, dispensers of truth and promoters of morality, might be sustained on the watch towers throughout the country for a less sum than is paid to the government of a Christian country, for the manufacture of an article which is ruining the bodies and souls of the community."

A sailor recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment he had in prayer while far on the deep. "But (enquired his friend) in the midst of the confusion on ship-board where could you find a place to pray?" "O (said he) I always went to the mast head." I have heard of closets in private places, but never of one more peculiar than this. Peter went upon the house-top to pray, others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last year, and his pious mother, asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

CHRONOLOGICAL TABLE OF SOME IMPORTANT EVENTS CONNECTED WITH THE CHURCH OF ENGLAND.

A. D.

(*Concluded from page 261.*)

- 1536 Tyndal put to death at Vilvorde, near Brussels.
- 1539 Six hundred and forty-five monasteries and religious houses suppressed in England and Wales.
- 1547 Accession of King Edward VI.—He commissions Cranmer, Ridley, and others, to draw up the English Liturgy; having "a regard to the direction of Scripture, and the usages of the primitive Church."
- 1548 A Liturgy prepared, presented to the King, and ratified by Parliament.
- 1552 An improved edition of the Liturgy ordered to be used in all Churches. (Revised in the times of Elizabeth, James the First, and Charles the Second.)

- 1553 Popery restored in England under Mary.—Latin Liturgies again used in England. Several English Protestants take refuge in foreign parts.
- 1555 Bishops Latimer and Ridley burnt at Oxford, and Bishop Hooper burnt at Gloucester, by the Papists.
- 1556 Archbishop Cranmer burnt at Oxford by the Papists.
- 1558 Accession of Queen Elizabeth on the death of Mary.—The Popish form of worship abolished, and the English service restored.
- 1559 John Knox preaches in Scotland against the errors of Popery.
- 1562 The Thirty-nine Articles made and introduced.
- 1564 Death of Calvin, aged 55.
- 1582 The new style introduced into the Roman Calendar by Pope Gregory XIII.; October 5 being reckoned the 15th.
- 1583 Whitgift became Archbishop of Canterbury.
- 1600 Death of the pious and judicious Richard Hooker.
- 1603 Crowns of England and Scotland united under King James I.
- 1605 Gunpowder-plot of the Papists.
- 1611 Our present version of the Bible, translated from the original languages, under the superintendence of the episcopal bench, by forty-seven learned persons, authorized and caused to be published by King James I.
- 1612 New Colonies planted in Ireland by King James I.
- 1625 Accession of King Charles I.
- 1641 Rebellion in Ireland.—Massacre of many thousands of Protestants by the Papists.
- 1642 Civil war begun in England.
- 1643 Fox begins to preach: he and his followers first called Quakers at Derby.
- 1644 Death of Chillingworth at Chichester.
- 1645 Archbishop Laud condemned and beheaded.—King Charles ruined by the battle of Naseby.—Death of the learned Hugo Grotius.
- 1649 Martyrdom of King Charles I.
- 1656 Death of Archbishop Usher.
- 1657 Brian Walton published his celebrated Polyglott Bible.
- 1660 Restoration of King Charles II.
- 1676 Death of Sir Matthew Hale on Christmas-day.
- 1677 Death of Dr. Isaac Barrow.
- 1678 A Charter granted by King Charles II. for erecting a corporation for the relief of poor widows and children of clergymen.
- 1688 Committal of seven Bishops to the Tower of London, the Primate Sancroft being at their head—Revolution in England.—Flight of King James II.
- 1691 Dr. John Tillotson nominated Archbishop of Canterbury, in the room of Sancroft.—Death of the Hon. Robert Boyle.
- 1691 Society established for the conversion and religious instruction of negro slaves in the West Indies.
- 1698 The Society for Promoting Christian Knowledge established.
- 1699 Dr. Bray established a society for founding clerical libraries in England and Wales, and negro schools in British America.
- 1701 A charter obtained from King William the Third for the Society for the Propagation of the Gospel in Foreign Parts.

- 1702: Queen Anne ascends the throne:
 1704 First meeting of the Charity Schools in and about the Metropolis, at St. Andrew's, Holborn (they were afterwards assembled at St. Sepulchre's, Snow Hill—Christ Church, Newgate-street—and from 1782 to the present year, successively, at St. Paul's.)
 1714 Accession of King George I.
 1749 The Society instituted for clothing, maintaining, and educating poor orphans of clergymen of the Established Church.
 1752 The new style adopted in England.
 1760 Accession of King George III.
 1792 Death of Bishop Horne.
 1796 Death of the missionary Swartz, in Southern India.
 1809 Death of Bishop Porteus.
 1811 National Society founded for the education of the poor in the principles of the Established Church—Chartered in 1817.
 1814 T. F. Middleton, D. D., consecrated first Bishop of Calcutta.
 1818 Society established for enlarging and building churches and chapels.
 1824 Bishops appointed for Jamaica, and Barbadoes with the Leeward Isles.
 1826 Death of Bishop Heber, in India.
 1836 A Bishop consecrated for Australia.
 1837 Bishops consecrated for Madras and Bombay.
 1839 Bishops consecrated for Newfoundland and Toronto (Upper Canada).

TREASURY.

PEARLS WORTH STRINGING.

(From the Memoirs of Mrs. Hemans.)

“Good is written upon all we receive from God; but not being written according to our language, we require instruction before we can read it.”

“The Christian's heart, like a time-piece, has a continual tendency to go down, and equally needs winding up. Sabbath-days are good days for this purpose, but the business must be repeated every day.”

“The Bible is a new standard by which to measure every occurrence. Who would ever have thought of counting it all joy to be afflicted, had they not learned it from the Word of God? But he who carries the cross on his back, needs the crown in his eye.”

“We are frequently disposed to give a sort of general regard to God, and are not so disposed to credit, that the hairs of our head are all numbered; but we learn from the

Bible, that the providence of God is ever active. A stone thrown into the water forms ring after ring, till the eye cannot follow it. Things seem to us to be insulated, but the connection, consequence, and relation, are beyond all calculation; thus the wheels of a clock seem to go contrary ways, but they all tend to one end and design."

"A worm is prepared for every gourd; every creature-comfort is a gourd; do not, like Jonah, rejoice in it. Whatever it is, it is no subject for such joy, though it may be for thanksgiving, for every gourd will wither. It is a Christian's mercy and privilege that there is a shade provided for him which has no worm at the root, for he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Christianity invites to examination; we are invited to compare, to take pains, to grow in wisdom, that we may know how to approve things that are excellent. For this purpose we are provided with a measuring rod, a standard. The Christian is to take the balances of the sanctuary; with these only true balances let us weigh the favour, riches, ease, and friendship of the world which perish in the using, with the portion of the true Christian, who is hastening to joys immortal and a crown of glory which fadeth not away."

The greater portion of these are the remarks of Cecil, whose ministry Mrs. Hawkes attended, and in whose family she resided for some years.

POETRY.

(For the Village Churchman.)

LINES

Written on hearing a Robin uniting his song with the Psalmody of the congregation in Manchester Church, Sunday morning, Nov. 25, 1838.

Sweet bird! 'twas kind thy notes to raise,
And join us in our song of praise;
Thy joy it seem'd with us to sing,
The praises of our heavenly King;
It seem'd to be thy great delight,
In our loud anthem to unite;
And from thy little warbling throat,
We heard thee raise thy loudest note,
As if thy voice was meant to blame
Those—whose silence is their shame.

VILLAGE CHURCHMAN'S MONTHLY ALMANAC.

DECEMBER, XXXI. DAYS.									
2nd	MOQN, First Quarter ..	7h. 18m. mor.	SUN rises	7 58	sets	4 2			
9th	Full	4h. 17m. mor.	do.	8 4	do.	3 56			
15th	Last Quarter	9h. 4m. aft.	do.	8 7	do.	3 53			
23th	New	9h. 25m. aft.	do.	8 7	do.	3 53			
31st	First Quarter ..	10h. 50m. aft.	do.	8 5	do.	3 55			
		MORNING LESSONS.			EVENING LESSONS.				
1	Tus	Isaiah 14	Acts 2	Isaiah 15	Heb. 7				
2	Wed	16	3	17	8				
3	Thrs	18	4	19	9				
4	Frid	20, 21	5	22	10				
5	Sat	23	6	24	11				
6	SUN	2 Sunday in Advent	Isaiah 5	Acts a7	Isaiah 24	Heb. 12			
7	Mon		27	b7	23	13			
8	Tus		29	8	30	James 1			
9	Wed		31	9	32	2			
10	Thrs		33	10	34	3			
11	Frid	Clock slow 6 20	35	11	36	4			
12	Sat	Length of day 7 50	37	12	38	5			
13	SUN	3 Sunday in Advent	Isaiah 25	Acts 13	Isaiah 26	1 Pet. 1			
14	Mon		41	14	42	2			
15	Tus	[Term ends.	43	15	44	3			
16	Wed	Ember Week. Camb.	45	16	46	4			
17	Thrs	Oxford Term ends.	47	17	48	5			
18	Frid		49	18	50	2 Pet. 1			
19	Sat	Clock slow 2 27	51	19	52	2			
20	SUN	4 Sunday in Advent	Isaiah 30	Acts 20	Isaiah 32	2 Pet. 3			
21	Mon	St. Thomas. Shortest	Prov. 23	21	Prov. 24	1 John 1			
22	Tus	[day.	Isaiah 55	22	Isaiah 56	2			
23	Wed	Length of day 7 44	57	23	58	3			
24	Thrs		59	24	60	4			
25	Frid	Christmas Day.*	—9 to v8.	Luke c 2	e 7	Tit. f 3			
26	Sat	St. Stephen.	Prov. 28	Acts d6	Eccles 4	Acts g 7			
27	SUN	1 S. aft. Chr. S. J. E.†	Isaiah 37	Rev. 1	Isaiah 38	Rev. 22			
28	Mon	Innocents' Day.	Jer. h 31	Acts 25	Wisd. 11	1 John 5			
29	Tus		Isaiah 61	26	Isaiah 62	2 John			
30	Wed	Day increased 0 2	63	27	64	3 John			
31	Thrs	Clock fast 3 31	65	28	66	Jude			

* Proper Psalms.—Morning, 19, 45, 85. Evening, 89, 110, 132.

† For St. John Evangelist.—Morning, Eccles. 5.—Evening, Eccles. 6.

a To v. 30. b Beg. v. 30. c To v. 15. d Begin v. 8, and a. 7, to v. 30.

e Ver. 10 to ver. 17. f Ver. 4 to verse 9. g Begin v. 30 to v. 55. h To v. 18.

